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THE

MISSIONARY HERALD.

VOL. XCIV. — FEBRUARY, 1898. — NO. II.

FOR several years our missions in China have been urging that a deputation be sent from the American Board to visit and report on the present work and future needs of these missions. The value of such a deputation has been clearly recognized, and the Prudential Committee has more than once voted to comply with the request. Circumstances, however, have prevented the securing of such a deputation until now. At last, arrangements have been perfected and Secretary Smith and Col. C. A. Hopkins, of the Prudential Committee, will constitute the deputation. It was hoped that a third person could be secured to undertake the duty, but that now seems improbable. Secretary Smith will go by way of Vancouver, sailing from that port on January 31, and Colonel Hopkins will follow a little later, joining Dr. Smith at Foochow. It is a singular fact, and one not to be regarded complacently, that during all these sixty-eight years of extended labor in China no secretary and no other representative of the Board has visited that empire. The importance of such visits is understood by all intelligent friends of missions. The Presbyterian Board has just sent its secretary, Mr. Speer, around the world; the Methodist Board sends annually one of its bishops to visit its missions in foreign lands; Secretary Chester, of the Southern Presbyterian Board, has just returned from an inspection of its work abroad. The British missionary societies send frequent deputations into their several fields of labor. The workers abroad and their supporters at home cannot be in the best condition to attend to their several duties save as they are informed and stimulated by personal contact. The reiterated request of our missions in China for this deputation has been postponed quite too long, and it will be a great occasion for rejoicing with them that they are to receive this long delayed visit. There are no serious difficulties in any of our four missions in that empire calling for adjudication, but there is much to be learned and much stimulus to be given and received. We heartily commend this deputation to the prayers of our Christian people.

Deputation to China.

CHEERING tidings reach us of a special work of grace in Harpoot, Eastern Turkey, especially in the College. Miss Daniels reports, under date of December 8, that they are having many blessed experiences, and the joys and hopes of the missionaries are abounding. A Christian gentleman from England, Mr. Millard, who came to aid in the relief work at Harpoot, is aiding greatly in the special services which have been held, and the hope is expressed that this quickening may extend to all parts of the thirsty land.

Revival at Harpoot.

Germany in China.

The action of the German government in the forcible occupation of a Chinese port and the seizing of Chinese territory is most deplorable in every way. The excuse for this high-handed act is most flimsy. Germany unquestionably had a right to demand some reparation for the act of the Chinese mob in taking the lives of two of its citizens, though it is a fact to be noted that these two men were Jesuit missionaries said to have been driven out of Germany. But, as Li Hung Chang has well said, outlawry exists in other countries than China, and no government can entirely suppress such outbreaks. In this instance the Chinese government acted commendably, offering compensation for the families of the murdered missionaries to the extraordinary amount of 200,000 taels, the erection of a memorial church on the Grand Canal, the degradation of the governor of Shantung, beside other concessions. The demands of justice were more than met, and there was no reason whatever why Germany should seize a port for the protection of her citizens in China. That a nation like Germany, recognized by the Chinese as one of the Christian nations, and supposed to be under the power of the Christian religion, should act with such manifest injustice will serve to make our whole faith a byword and reproach. Christianity is wholly misrepresented in this action. The injustice of the act, and the hypocritical defence made of it, must inevitably prejudice the intelligent Chinese against the religious faith of the Western world. The utterances of Li Hung Chang in relation to this matter are both dignified and pathetic. Recognizing that his people are emerging from an ancient and corrupt civilization, and are without strength to resist the assaults of other nations, he deplores the action of the Great Powers in seizing this opportunity to advance their own interests to the detriment of China. The attitude of this high-minded Chinese statesman is in striking contrast to the blatant folly of the German emperor. What a spectacle it is to the world that Prince Henry, as he took command of the war vessels about to sail for China, should say, in addressing his brother, the emperor, "One thing is the aim that draws me on; it is to declare in foreign lands the gospel of your Majesty's hallowed person, to preach it to every one who will hear it, and also to those who will not hear it."

Advance in China.

The report given by Dr. Bliss in a letter from Shao-wu, printed on another page, shows what a remarkable Christian movement there is in the interior district of our Foochow Mission. The leaven has been working secretly. Communities wholly unknown heretofore have suddenly been found to have a company of inquirers sufficiently developed to build a chapel and steadfast enough to endure serious persecution. Appeals for help to reap this harvest of souls should be responded to, but they cannot be in the present state of the Board's treasury. Read the brief story and consider whether you have anything to do in the matter. Since the pages of this number of the *Herald* were filled, letters have arrived from Foochow city, which we are obliged to put over until our next issue, reporting the annual meeting of the native churches, with their pastors and the missionaries. The report given is most cheering, an extraordinary feature of the meetings being that many of them were held in a heathen temple, rented for the occasion, as no church was large enough to hold the numbers in attendance.

Financial.

THE estimated expenses of the American Board for 1897–1898 are $650,000. This will involve an average monthly expenditure of about $54,000.

The regular donations from the churches and individuals for the month of December amounted to	$42,636.27
The legacies amounted to	20,200.86
Total for December	$62,837.13

This is a good showing for this month, but legacies are one third of the receipts.

For four months of the fiscal year the regular donations have amounted to	$111,584.33
The legacies have amounted to	61,384.54
Total for four months	$172,968.87

Here the legacies are more than half of the total receipts, which are about $44,000 less than the amount needed for the expenses of this period.

Aside from the above there was received for the debt in December $3,081.16, and within the four months $15,977.97.

The receipts for special objects in December amounted to $2,602.36, and for the four months $7,950.78. These gifts, marked "special," are applied according to the will of the donors, and in no wise help in meeting the regular appropriations or pledges of the Board.

Missionary Concert Programs.

As promised in our last number, a leaflet of eight pages has been sent to all pastors, giving brief programs for twelve missionary concerts for the current year. Copies will freely be sent to all who apply for them at any of the offices of the Board. This list of topics has been heartily commended by several pastors and others who have examined it as not involving matters which are out of the range of average Christians in our churches, but can be treated with the material which they have, or easily can have, at hand. Would that there might be a great revival in our churches in reference to the observance of the Missionary Concert. Any energetic pastor, if he will exercise his wits and take the time, can make the Missionary Concert as attractive as any meeting that can be held. But it will take the time. Why should not the time be taken? Does not the progress of the kingdom of Christ on earth have as important a bearing upon the life of Christians as any sermon can have?

The Conflict in Uganda.

IT will be seen, by the statements given among our Notes from the Wide Field, that our brethren of the English Church Missionary Society are passing through deep waters in their mission in Uganda. This mission has been prospered so wonderfully, and the converts have been so numerous and so hopeful, that this revolt on the part of the Soudanese troops comes as a great disappointment. It is gratifying to know that the defection has not been on the part of the converts or the native people, but among outsiders brought in as a military force to support the British authorities. It is interesting to find that the camp at which the loyal party of Buganda is pitched is close to the very spot where Bishop Hannington was martyred. While there has been much loss of life, it is a matter of thanksgiving that the missionaries, though compelled to take part in the conflict, have so far escaped injury. In the midst of their perils they are brave and hopeful.

What they must Infer.

Dr. Greene, of Constantinople, in reporting the state of the evangelistic work in Turkey, speaks of the depression among the native pastors and Christians caused by the withdrawal of aid in this time of their sore need. Of course they recognize the generous bounty of American and English Christians in ministering to their temporal wants subsequent to the massacres, but now that that exigency has passed, the diminished aid given for evangelistic work not only curtails that work but robs them of courage. The Western Turkey Mission, after long and careful scrutiny in the effort to reduce their estimates to the lowest point consistent with the maintenance of the general work, asked for this work, outside of missionary salaries, the sum of $31,639. Under the necessities of the case the Prudential Committee granted but $18,000, or $13,639 less than was asked for, a reduction of fifty-six per cent. Of the effect produced by this reduction Dr. Greene writes: —

"The supporters of Protestant worship and schools are greatly diminished in number and means, and the long continued and sore retrenchments have convinced both preachers and people that the constituency of the Board is comparatively unconcerned in regard to the prosecution of the evangelical work in Turkey. How otherwise can they interpret the fact that year after year aid to needy and decimated churches is diminished; that those native pastors and preachers who can find other employment in this country or in Europe or America are obliged to give up their spiritual work in order to support their families; that no effort is made to find new recruits for the ministry; that many of the smaller Protestant communities are now left without preacher or school, and that the money is lacking to pay even the traveling expenses of an itinerant preacher? How could it be otherwise than that this supposed unconcern of American Christians, following cruel massacre, robbery, and outrage, should have a most depressing influence upon the native Protestant communities generally? . . . In the prosecution of this work we must have both material support and Christian sympathy, and we cannot but conclude that when those who have sent the missionaries to the foreign field fail to supply the needed support, the reason must be that they have lost sympathy for the work. Of all sad features of the present situation this is the worst."

Is this inference correct? We wish we dared say no. Yet we cannot say yes. No one can wonder that such an inference is drawn. The only way to counteract it is by forwarding the needed supplies.

Christian Endeavor Day.

February 2 will be the sixteenth anniversary of the commencement of the Christian Endeavor movement, now world-wide, and, according to the custom of recent years, will be observed as Christian Endeavor Day. It is one of the most blessed features of this vast movement that it keeps at the front the great work in which all Christians should be engaged for the evangelization of the whole world. The religious life of young people will not become morbid and self-centred if they keep in mind continually not their own individual interests, but the bringing in of the kingdom of God on earth. As a means of keeping this great end in view the plan of making a contribution on Christian Endeavor Day for missionary work is most admirable. It is as helpful to those who give as it will be to those who are helped.

A Pioneer at Rest.

Tidings have come of the death at Forest Grove, Oregon, on December 5, of Mrs. Mary Richardson Walker, widow of Rev. Elkanah Walker, who with her husband joined the Oregon Mission of the American Board in 1838. She was the last survivor of the missionary band sent by the Board to Oregon in this early period. Mr. and Mrs. Walker, in company with Rev. and Mrs. Cushing Eells, left New York March 19, 1838, and crossing the Alleghanies by stage, went down the Ohio River by steamer, then on horseback for 129 days, reaching Dr. Marcus Whitman's station at Walla Walla, August 29. Mrs. Walker in her diary records the fact that on arrival and being seated at Dr. Whitman's table, where after their hard toils they were feasting on melons, pumpkin pie, and milk, their meal was interrupted by a thronging company of Indians, so that they must needs rise from the table before eating and shake hands with some forty or fifty of them. After removing to what is now Walker's Prairie, they went in 1848 to the Willamette Valley, where they made a permanent settlement, laboring faithfully for the Indians, of whom they could say, "They have never been at war with our government." These Indians afterwards lived for years without teachers, but did not apostatize. Thirty-three years after their bridal tour to Oregon, Mr. and Mrs. Walker recrossed the continent by rail in about as many days as it had taken them months to go out. Of their seven sons, four have done good work for the Indians, and one, the Rev. Joseph E. Walker, of the Foochow Mission of our American Board, has labored for twenty years in China. What an everlasting reward shall be theirs!

Dr. Hepworth in Turkey.

Dr. Hepworth continues his journey across Asia Minor, and his reports of the marvelous scenes and perils through which he passes are appearing week by week in the paper of which he is the commissioner. In one of his letters he speaks quite boldly and truthfully of the severe administration of affairs, of the wrongs which have been perpetrated by the officials, and of the injustice of the charges which have been made against the missionaries that they sympathized with the revolutionary movements. Dr. Hepworth is to be credited with making statements which certainly must be unpalatable to those under whose escort he is traveling, and it could not have been pleasant for him to criticise his hosts as he has. Writing from Erzroom he says: "No Europeans have traveled across Asia Minor, so I am told, and I judge that foreigners are rare." His informant misled him in this. Since 1839 over thirty missionaries of the American Board have resided in that city, for a longer or shorter period, and representatives of most of the European nations may be found there constantly. Sixty-five years ago Eli Smith and H. G. O. Dwight, sent by the American Board, explored this whole region and published their notable volumes on "Missionary Researches in Armenia." Since that date missionaries and travelers have crossed and recrossed that section hundreds, not to say thousands, of times.

Sickness in Japan.

Several of the missionary families in Japan have suffered severely from sickness within the last few months, though, thanks to a kind Providence, no case has terminated fatally. Mr. Allchin and Dr. Davis have been prostrated, and two of Dr. Davis' children were for a long time critically ill. The last reports were of favorable character, indicating restoration to health.

Progress in South Africa.

A REMARKABLE story of enterprise, illustrating the rapid opening of Africa, comes from Bulawayo, the capital of Matebeleland. In April of 1896 the first rail of the new line north of Mafeking was laid, and on October 19 the first engine entered Bulawayo, completing the construction of 500 miles of railway in 400 working days. This haste in construction was occasioned by the ravages of the rinderpest, which had rendered the transportation of goods in South Africa almost impossible. We can have little conception of the immense losses caused by this cattle disease. It is estimated that in the district over which the Christian chieftain Khama rules, three quarters of a million cattle have died. *The Christian Express*, of Lovedale, estimates this loss as amounting to $7,500,000, which comparing the condition of the people in South Africa with that of people in Great Britain would be like taking $750,000,000 from British savings. On account of the loss of the cattle the railroad became a necessity in the transport of supplies for the development of this region so rich in mineral wealth. The situation at Bulawayo may be imagined when it is said that in November last eggs were sold at $4.62 a dozen, and milk at sixty-two and a half cents per pint. It will be remembered that this is the region where King Lobengula marshaled his warlike Matebeles, hoping to stop the onward progress of civilization toward the interior of Africa. But now on the site where four years ago stood Lobengula's kraal stands the present government house, and a correspondent writes: "Under the tree, which has been retained in the garden, sat that ferocious chief dealing out cruelty, mutilation, and death to his unhappy people, where now they are treated with consideration and Christian sympathy."

Irresponsible Missionaries.

WE call especial attention to the letter to be found in the Notes from the Wide Field, coming from India and addressed to the Christian churches in Great Britain, Australasia, and America. The letter is sent by a number of native Christians, pastors, professors, and barristers, as well as by representatives of several missionary societies, and it appeals strongly to all Christians not to aid irresponsible men who are soliciting aid for independent movements not properly vouched for. They present this statement not merely to prevent the waste of money, but to guard against serious injuries to the cause of missions in India. The argument of this letter coming from India is quite as much in point in reference to appeals coming from other lands, and we beg our readers not to overlook what is there said.

Indemnity from Turkey.

THE British newspapers have of late reported the preparation by the ambassadors at Constantinople of an identical note addressed to the Porte, demanding the payment of indemnities for losses sustained by the subjects of their respective countries during the disorders in Turkey. This note is said to point out clearly the responsibility of the Turkish authorities for these losses, and that these claims cannot be repudiated. It is known also that the United States Minister at Constantinople has demanded payment for the losses sustained by our own missionaries, especially at Harpoot and Marash. There can be no question as to the rightfulness of this claim. The delay in payment is most unjust. Is it not time for our government to interpose?

The Plague in India.

We are obliged to report the serious prevalence of the bubonic plague at several stations of our Marathi Mission. It has not only reappeared at Bombay, but it is raging sadly at Sholapur, Ahmednagar, and Sirur. The city of Ahmednagar is almost depopulated, the people fleeing for their lives. At last accounts Mr. and Mrs. Gates were in uncertainty as to whether it would be safe for them to reënter Sholapur. Mr. Winsor, of Sirur says that the havoc at that station is dreadful. The school buildings and houses, after having disinfectants thrown over them, are being whitewashed again, and it is hoped that the people will before long return from their quarantine camps. Mr. Winsor says: "No one, unless he has seen it, can have the least conception of the woe-begone appearance of the town, broken up as it is, with great openings made in the walls and the roofs of the houses, the doors all left open and the people gone."

The Work in Japan.

It will be seen that an unusual amount of space is given in this number of our magazine to communications from Japan. They are of special interest as indicating what Dr. Gordon characterizes "the turning of the tide." From all our stations in the empire similar reports are coming. The hopefulness of the present situation lies in the fact that the quickened interest is of a spiritual character, resting not on an increase of numbers or any national or political ambitions, but apparently on the work of the divine Spirit in the hearts of men, leading them to seek after the gospel which bringeth grace and salvation.

To Know or to Save.

Nansen, who in many quarters is the hero of the hour because of his Arctic explorations, is reported to have said to one who censured him for incurring so much peril, involving others as well as himself, for an object of such slight importance: "Man wants to know, and when man no longer wants to know he will no longer be man." Without in the least questioning this bright saying, we feel like changing it a bit, with another thought in view. A Christian wants to save the world, and when he no longer wants to save the world he is no longer a Christian.

Death of Professor Legge.

We regret to record the death of Dr. James Legge, who was for thirty years a missionary of the London Society in China, and subsequently a professor of the Chinese language in the University of Oxford, England. Dr. Legge was known as the most learned student of Chinese literature the world has seen, his great work having been to translate into English the classic writings of the sages of China. Aside from his eminence as a scholar he has the record of an able preacher and missionary laborer while at Hong Kong. He died at the ripe age of eighty-two.

Specially Supported Missionaries.

The English Church Missionary Society continues to make remarkable reports in reference to the number of its missionaries for whose support special provision is made. Of the sixty-three missionaries, excluding wives, who have been sent out since May last, four are self-supporting and one partly so, while offers have been made by individual friends, or groups of friends, for the support of fifty-two of the sixty-three. The society could therefore report, in November last, that 305 of its missionaries were provided for by special arrangements, ninety-four being supported by individuals.

Graduating Class, 1894, American College for Girls, Constantinople.

Armenian Girls, Harpoot, Turkey.

WARDS OF AMERICAN MISSIONS IN TURKEY.

(A. B. C. F. M.)

[*From "Christian Missions and Social Progress." Copyright, 1897, by Fleming H. Revell Co.*]

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

The work of Dr. Dennis, the full title of which is given in the note below,[1] has already been commended to our readers with the suggestion that a more extended notice might be looked for when the second volume should come from the press. Learning that the concluding volume will not be issued for some months to come, we will no longer delay to refer again to the great value of this new contribution to the literature of missions. We do not hesitate to say that among all the numerous and excellent volumes for a missionary library that have appeared within recent years, this book may of right claim the first place. It is a book to enlarge the thought and deepen the convictions of every intelligent reader by its thorough treatment of matters that lie at the basis of all Christian missions.

Dr. Dennis does not treat specifically of the spiritual side of missionary work, although recognizing clearly the fact that such spiritual work for the redemption of individual souls is fundamental. But the inquiry relates to society, to mankind in their social relations. It is argued justly that Christianity is a social agency, and that if it be from God it must aim to transform society, subduing its evils and bringing men not only into right personal relations with God but also into brotherly and helpful relations with each other, so that human well-being shall be advanced and a kingdom, which may properly be called a kingdom of God, shall be brought in upon the earth. "To save the world" means not merely to save the individuals in the world, but the society which is made up of these individuals. This renovation of the whole social order should be the aim, and towards this end a religion which is truly divine must contribute.

Preparatory to the inquiry whether Christianity stands this test of its divinity, our author asks as to what has been and is the condition of mankind. What are the elements tending to the elevation or degradation of humanity; in a word, what forces are there which may be expected to coöperate for the renovation of social order, so that there shall be established on earth a kingdom of righteousness and peace? To this inquiry he addresses himself with great thoroughness. First of all, he considers "The social evils of the non-Christian world." More than one half of this first volume is devoted to a portrayal of the condition of individuals and society in pagan and Mohammedan lands. There is no failure to recognize the good to be found in these lands, and no blindness in reference to the evils existing in Christendom, yet the long and sad tale of human sins and woes, of man's inhumanity to man, with no practical amelioration resulting from education or civilization or legislation or commerce or the ethnic religions, all lead to the inevitable conclusion that there is no hope for social progress except through a supernatural intervention — the coming of a divine agency to accomplish what men have failed to bring about.

The two sections of the first volume on the evils of the non-Christian world, depicted under seven groups, and the ineffectual remedies found in society apart from the gospel, are commended especially to those who have any doubts as to

[1] Christian Missions and Social Progress: A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D.D., Author of "Foreign Missions after a Century." In two volumes. Vol. I. New York: Fleming H. Revell Co.

Euphrates College, Harpoot. Girls' Seminary, burned by Turks and Kurds, 1895.

Euphrates College, Harpoot, Turkey. Group of pupils in the Girls' Department, 1890.

AMERICAN EDUCATIONAL WORK IN TURKEY (A. B. C. F. M.)

[*From "Christian Missions and Social Progress." Copyright, 1897, by Fleming H. Revell Co.*]

the need of Christian missions to the unevangelized. If the members of our churches would ponder the facts here set forth they would never again raise the question whether it is the duty of the Christian world to give the gospel to the heathen.

The chapter on "Christianity the Social Hope of the Nations" is admirable, yet we could wish that the scope of the work had allowed of ampler treatment. The evidence that the gospel is fitted to redeem society is so clear, and the illustrations of the marvelous transformation it has made in the life of communities and nations are so varied and multitudinous, that we wish more of them could have been given. But enough are given to prove the point. When we were told, a few years ago, that a method had been discovered for moving the cars upon our street railways by electricity, it was not necessary before believing the statement to wait until we saw, what we see to-day, thousands on thousands of cars in all sections of the land propelled by this occult agency. It ought to have been enough to convince us in that earlier day had we seen a few cars, a dozen or a score, in which under varying conditions that motive power accomplished what was said of it. It ought to be enough to assure us now that the gospel of Christ is able to renew society and bring in the kingdom of God on earth, when we see it transforming those communities where it has been truly embraced. What this gospel has done in scores of cases furnishes sufficient evidence of what it can do throughout the world. What it *will* do will depend upon the fidelity with which the Christian Church applies the sovereign remedy it holds in its keeping for the renovation of human society.

But we must refer our readers to the full argument and the admirable marshaling of facts in the volume before us, confident that they will rise from its study with a new and profound impression concerning both the needs of the unevangelized world and the adequacy of the gospel to promote social progress and to bring in the kingdom of righteousness and truth upon the earth.

We ought to refer to the many beautiful cuts with which the book is adorned, presenting to the eye some of the prominent features of missionary work in foreign lands. The two plates given with this article have been kindly loaned us by the publishers, the Fleming H. Revell Co., and we are specially glad to give them inasmuch as they illustrate what foreign missions have accomplished through the educational work of our own American Board.

THE PUBLICATION DEPARTMENT OF THE WESTERN TURKEY MISSION.

BY REV. H. O. DWIGHT, LL.D., CONSTANTINOPLE.

THE Bible House at Constantinople stands in the old city, or Stamboul, not far from the Golden Horn. The front rooms of the upper story are occupied by the Publication Department of the Western Turkey Mission. The windows of these rooms command a magnificent view of the Golden Horn, the lower Bosphorus, with Scutari and the Asiatic shore beyond, and of Galata and Pera on the hills beyond the Golden Horn.

The British and American Bible Societies, whose agencies are also established

in the Bible House, print the Bible in various attractive editions and in various different languages, and sell it in all parts of the empire. Several of the versions of Scripture now published by the Bible Societies were made by the oldest and most learned of the missionaries, some of whom have gone to their rest. But the Mission Publication Department to-day has a well-defined and wide field of labor in preparing and printing books other than the Bible. Any books which will prepare people to read the Bible, will help them to understand it, and will incite them to put its principles in practice, including tracts and schoolbooks, fall within the field of this kindly purpose. Such books the Publication Department publishes in Armenian and Turkish, for sale in the remotest towns and villages in the Turkish empire. It also publishes, for subscribers in all parts of Turkey and in various other countries, newspapers in these languages, which,

A QUESTION IN TRANSLATION IN THE PUBLICATION DEPARTMENT.

besides giving the news of the day and other matters of purely secular interest, make it a point to help people to understand the kind of life required by the teachings of Jesus Christ.

Commonly three or four missionaries are engaged at Constantinople in this work for all parts of Turkey. Each missionary ordinarily supervises printing in one particular language; for a mortal can hardly do his best if he has to change his thoughts and his words from one language to another several times a day. Yet each of these missionaries is pretty sure to know a good deal of three or four or even half a dozen other languages besides English. Associated with them in their work are several educated Armenians of literary ability who know several languages apiece, and who give their whole time to translating, to reading over manuscripts offered for publication, and to correcting the proof sheets of the

books and papers which are in the press. Some people have made the remark rather pettishly of these workers, "They never pay attention to social life or holidays, but tie themselves to this work day after day." It is not quite true that these workers take no holidays nor have social intercourse with others. Still they know the important effects which their work may produce, and they give their whole minds to its accomplishment.

The library of the Publication Department is an interesting place to visit. It contains the tools with which the publishing work is done. You will find there, as a matter of course, encyclopedias and histories and dictionaries and grammars of all sorts of languages used in the regions of Western Asia. You will find ponderous theological works in Latin and Greek as well as in English, and commentaries ancient and modern on the Bible, and theological works of each of the Christian churches existing in Turkey, besides the Koran, and commentaries upon it, and works of Mohammedan theology. One curious but useful book in this library is Walton's Polyglot Bible, in several huge folio volumes, which contains in parallel columns half a dozen ancient versions of the Bible.

The books published by the people of a century or two ago seem to have taken size in proportion to the solemnity of their contents. The first missionaries to Turkey had to learn Turkish through the Latin dictionaries in three enormous folio volumes, or through the French in volumes almost as unwieldy. One of the works which the Publication Department has done is the publication of a fine dictionary of Turkish in the English and in reasonably moderate size. The great Turkish dictionary of Arabic in three folio volumes is one of the curiosities of the library to strangers. The curious thing about this book is the arrangement of words under the roots, and in an alphabetical system that requires one to look for a word under the last letter instead of under the first letter of the root. Supposing that our dictionaries followed the same rule, if you wished to find such a word as "unlovely," for instance, you would have to look for it under the letter V, because the letter V is the last letter of the root. It is to Western minds a rather cumbersome way of finding a word. But then the work is enlivened by the stories which one finds in the dictionary at every turn, inserted to illustrate the origin or the use of words. For this reason a dictionary may be quite interesting reading, for as the Turk said, "If you do not find the sugar which you seek, you find honey which is quite as good."

One of the quaint old books of this library is a copy of the works of Clement of Rome, printed in Latin at Cologne in 1569. A particular value attaches to this copy of the book because it once belonged to Dr. Leonard Hoare, one of the first presidents of Harvard College, whose name is written on the title-page. Dr. Hoare's name is crossed out, however, evidently because the book passed to his successor, Dr. Increase Mather. Dr. Mather's name can be seen twice, once with the date 1676, when he came into possession of the book. Several valuable manuscripts in ancient Armenian are in this library. The work of illuminating this book was done 200 years ago, and it is as brilliant as if it had been done yesterday. This book is a translation of a series of meditations for anchorites written by Evagrius, a learned Constantinopolitan divine of the fourth century. It is bound in heavy leather, and the bookbinder, in order to provide

cheap and serviceable fly leaves for his book, cut up an ancient parchment manuscript of the New Testament, written in Armenian uncial letters.

Perhaps it is now clear that the tools of the Publication Department at Constantinople show intent to do serious work. The object of the Publication Department is to teach the people to read and think and to lift them into higher ideas of right and truth and manhood, just as the work of Jesus when he was upon earth was to lift the thoughts of the people above the trivial affairs of their daily life into new and purer ideas of life and duty. There is need of serious work if the missionary enterprise is to succeed in Turkey. When this mission was first established there were no books in Turkey cheap enough for the common people to buy. No one in all that great empire had ever dreamed of writing books that would be interesting to children. No school in all the land had books for beginners in reading or in arithmetic, or in fact any books that children could easily understand. All this has been changed mainly through the efforts of the Mission Publication Department, whose methods have been copied by Turks and Armenians, until there is now quite a good series of children's schoolbooks besides those published by the mission. The great aim of the Publication Department in choosing the books that it will publish is to put into the hands of the common people helps to read and understand the Bible. That aim takes in almost everything, from the primer to the commentaries and the Bible handbooks and the Sunday-school lesson books, besides tracts and stories for the children to read on Sunday. It is not too much to say that if in the future the lot of the people of Turkey is brighter and happier through healthful and inspiring thought it will be largely because of the aid which the Publication Department has given to the preacher and teacher in stimulating and elevating the minds of the commonest of the people.

This work is one which must be done as rapidly as possible, because as the people learn to like to read, literature which is less pure and elevating is beginning to come into competition with the literature published by the mission. It has to be done thoroughly, because the people will not be drawn to read unless the books offered to them are bright and interesting. So it is not at all surprising that the workers engaged in this work take it earnestly and work on day after day with small attention to holidays or vacations. It is also not at all surprising that as these missionaries see the good work which is being accomplished all over Turkey by these books, they look rather anxiously to their friends in the churches at home to take some pains that so important an enterprise does not suffer for lack of money to press it on to better success and wider influence.

A point in this connection which is of interest is that all the books and newspapers issued from the Mission Press are sold at a rate which brings back into the treasury all the money spent for printing and paper and binding. The people of the country in general are too poor to pay any large price for a book, so the price does not include any part of the expense of maintaining the men who do the work of preparing the books. But the actual expense of printing all comes back to be used again in printing more books. So every penny which is assigned to this part of the work goes on doing its good work over and over again, long after those who gave it in America have forgotten the quarter or the dime or the penny which they put into the contribution box. Certainly the mere fact of

having a share in so noble a work ought to be a sufficient reward for any self-denial on the part of those who give a few pennies a month for the publication work of the missions in Turkey.

THE TURNING OF THE TIDE IN JAPAN.

BY REV. M. L. GORDON, D.D., OF KYOTO.

For six or eight years it has been ebb tide with the churches of Japan. The strong nationalistic, not to say anti-foreign reaction; the coming in of radical, wanton German Biblical criticism; the presence of Unitarian dilettantism in missionary work; the less favorable opinion of the position of Christianity in America and Europe which a wider acquaintance with the West brought, — all these combined to check, to drive back, the tide of Christian enthusiasm which had been rising during the preceding decade of years. Those who had listened to Christian preachers simply because the fashion had been set by leading government officials dropped out of the congregations. Those who had patronized Christian schools merely because it was the fad of the hour to know Western languages and customs got tired of bearing the expenses of their children's education. Those who had received baptism only because they wanted to belong to the religion of the civilized world soon grew tired of playing civilization. The preaching of doubts concerning the Scriptures, the person of Christ, the Church, the value of the services of the Christian Sunday, the necessity of a pure and temperate life, the honesty and sincerity of the missionaries and the American Christians who send them, bore large fruit. Congregations shrunk, contributions fell off, zeal flagged, evangelists turned from preaching to other pursuits, and some, alas! to immoral lives.

There are those who have industriously disseminated the idea that the Kumi-ai churches are the only body in Japan that has suffered from the reactionary movement. This is a great mistake, not to call it by a stronger name. All the leading denominations have felt it. In all of them rationalistic theology has been preached; and from the ranks of the ministry of every denomination men have dropped into agnosticism of belief and impurity of life.

But it is doubtless true that the Kumi-ai churches have suffered more from the movement than has any other ecclesiastical body. There were abundant reasons for this. More of them had received a liberal education. Congregational polity and our missionary policy — mistaken or otherwise — gave them peculiar liberty. The fact that more than half the self-supporting churches of the empire belonged to this body was also an important factor. The ambition of some leaders was doubtless another factor. And so for years in all the churches, but especially in these Kumi-ai churches, one was quite as likely to hear "another gospel" preached as that which the missionaries had proclaimed. The result was disaster upon disaster, as has already been noted.

But all was not to end in disaster. These men kept on thinking, and some of them, it is true, thought themselves into the loss of faith, hope, and courage. There were others who, while not stopping thinking, kept on praying and working. These men had had a Christian experience which held them fast, and the Blessed Spirit was working in them, purifying, strengthening, and guiding, sifting

the wheat from the chaff. Dr. De Forest has already reported, in *Congregational Work* for October, the very satisfactory character of the meeting of the Evangelical Alliance in July. I wish to emphasize what he says in that article by special reference to a recent movement in the Kumi-ai churches.

This movement may be said to have begun more than two years ago in an "Evangelistic Battalion" formed by the pastors of Osaka. They and their helpers covenanted together to give themselves to special evangelistic work a part of each month, at the call of the commanding officer, and this officer arranged even the themes of the speakers, so that there would be unity and progress in the work in each district. The good work thus done took a wider scope after the famous Nara meeting, just two years ago. A year ago over $400 (silver) was raised for this special purpose, and again and again have the best pastors gone out to the weak churches and Christian communities with a message of faith, courage, and love. The results have been excellent, and, as Dr. De Forest has written, the same plan was adopted by the Evangelical Alliance at its last meeting, and pledges for nearly $500 (silver) were made on the spot.

As is well known the missionary society of the Kumi-ai churches, which received some help from the American Board till the end of 1896, has since then been independent. They had pledges for 1897 of about $3,000 (yen). They are threatened with a debt of $500, but they do not propose to go backward.

An all-day prayer and conference meeting for the pastors and leading Christians in the vicinity of Osaka, Kyōtō, and Kōbe was held in Osaka on Saturday, Novembe 6. It was my privilege to attend, and I have seen no such meeting for years. Over 200 were present, and in enthusiasm and spiritual power it wa remarkable. There was a sense of reality about the prayers and exhortations which stirred one to the depths. Self-examination, re-consecration, becoming "vessels of righteousness," having Christ's love for sinful men, were some of the thoughts prayerfully, earnestly, tenderly brought forward.

In the afternoon the thought of raising a permanent fund for the Home Missionary Society was discussed, provisionally adopted, and $1,800 (silver) pledged on the spot. It may not be wise to have such a fund. Some of them questioned it. Be that as it may, the spirit manifested was of the highest order. One man pledged half of his life-insurance policy, and other equally self-denying acts were done. It was indeed a day never to be forgotten by those who were present. It was, we believe, the earnest of spiritual successes in the near future.

As the downward movement during the past years has not been confined to the Kumi-a churches, so I am thankful to say that this beginning of better things, thi actual revival in the hearts of the ministers of the gospel, is not confined to them. In other denominations there is also the same spirit of faith and consecration. And I am sure I could wish for other missions hardly anything better than that among their native brethren meetings of such enthusiasm and spiritual power may be held. Professor Wadagaki, of the Imperial University, on being asked the other day as to the prospects of Christianity in Japan, expressed his sense of the near approach of better days by quoting some lines from an exquisite Japanese poem, which roughly translated read thus: —

"Though distant the hills where the cherry trees bloom,
The breezes waft hither their peerless perfume."

THE JOY OF ENDURANCE.

BY REV. GEORGE F. HERRICK, D.D., OF CONSTANTINOPLE.

THERE is an idea, widely accepted, that all the joy of conflict, whether in material or in spiritual affairs, is in the victory that closes and crowns the conflict. It is even said of Jesus, that, when "for the joy set before him, he endured the cross," the joy and the glory were what awaited him in heaven on finishing his earthly work. How does it happen, then, that the Christian world with one accord sets the *cross* before our eyes as the one symbol of our Redeemer's spiritual reign and glory? The joy set before Jesus was *the joy of saving men*, and his immortal and eternal glory is the glory of self-sacrifice, commanded by infinite love. Just so it is to be with his followers. We mistake utterly what it is to follow Jesus when we accept as a necessity, reluctantly, and under a sense of duty, the work given us to do, the burdens imposed, the endurance demanded, in the hope that this will soon end in victory and rest, end in some spectacular triumph, with its exhilarating music, its loud acclaims, its laurel crowns, and its absolution from all demands for further strenuous exertion. Shall our devotion to Christ fall behind Spartan endurance for the State, behind the *virtus*, the *gaudium certamenis* of the Roman?

While this principle has equal application to every form of Christian life and labor, I would speak of it now only in its relation to the foreign missionary work of the Church of Christ. It is a thought equally true and familiar that the Church is in its very nature missionary, that every Christian should feel the responsibility of extending the kingdom of Christ till all men are his willing subjects.

The idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the gospel message all the world over and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the gospel message is but a small part of the work of "discipling all nations." The gospel message has to be proclaimed, not once or twice, but a thousand times, to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day and year after year through childhood and youth, taught in homes and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivaled lifting power. The gospel message has also to pervade social life, to be brought into political and commercial affairs, till it has permeated them all with a new spirit, and made all things new on the Divine model. We have no right to be content with anything less than this. Look back over human history and be assured that making men disciples of Christ is not only an age conflict; it is a millennial conflict. It is the business of the Church of Christ — *till He come*.

The term "soul-saving" has been used in a singular way, as though a man could save a soul, and that by a single effort. God in Christ alone can save souls, and it is a long process even with these mighty agencies. For myself, I would rather be the means of ingraining into the character and life of one Oriental, of any race, a love for truth and hatred of all falsehood and insincerity, which shall

be vital and controlling and, in life's emergencies, actually stronger than the love of life itself, rather than lead ten men to the public profession of evangelical faith.

Let the young men and the young women of Christendom joyously gird themselves for a *life* campaign against sin and falsehood and impurity, and every form of selfishness and baseness — a conflict in which Christ's life on earth is the one inspiring example; and let them expect, nothing doubting, to leave it to their children and their children's children to share in the same high enterprise, the same holy war, joyously content with conflict here, and confidently looking for victory when the long earthly fight is over. This fight, though long, is but the moment before the dawn of immortality's golden day.

Do not let us be in a hurry to get through the conflict and be crowned victors. An honor so great is not so cheaply gained. And do not let us think it a merit to report, in glowing terms, what we have done, still less to make cheering prophecies of what we are going to do. And when we see gigantic wrong sitting crowned and unpunished, let us forbear cursing. We have long passed the era of the imprecatory Psalms. Cursing is a sad waste of spiritual force. It is impotence, while love is power. One of the very finest things in Shakespeare is the resolve of Antonio in the face of Shylock's infernal hate, "I oppose my patience to his fury." In the shock it was patience that was the winner. So it has ever been; so it will ever be. It is the prerogative of great souls to shun the easy and choose the difficult path; to do this gladly, because that is the upward path and the path of joy.

"Paul carrying to wretched men the gospel of Christ, and setting up his kingdom in the world lying in wickedness, and in doing this having suffered the loss of all things, without a home, in journeyings oft, in perils of every kind by land and sea, defamed, scourged, imprisoned, stoned, was yet living a life of conscious achievement, of exultant victory, of triumphant expectation, and was probably the most sublimely blessed man of his generation." [1]

I am not going to say that if we will all take hold of the work of foreign missions in this spirit, it will be quickly done. No; it will not be quickly done. It will, for many a year, and for aught I know for many an age, furnish the most glorious arena offered on this planet for yeoman service, for manly and womanly endurance, out of which such characters will be builded as will be fit for worthy entrance into the still higher blessedness and service of the life immortal.

Letters from the Missions.

Japan Mission.

AN ANNIVERSARY AT KOCHI.

Dr. Atkinson, of Kōbe, reports a meeting of the Shikoku Bukwai, or Conference, held at Kochi, a place which he first visited nineteen years ago. The Kumi-ai church there is under the care of the Japan Home Missionary Society, with Mr. Makino as the leader, who is able, evangelical, and earnest, and the church is rapidly growing. In connection with the meeting of the Conference came the tenth anniversary of the organization of the church. At the services held on Sunday night, Mr. Makino referred in very pleasant terms to the presence of Dr. Atkinson, Miss Barrows, and Rev.

[1] Professor Harris, in "God the Creator and Lord of All," Vol. I, p. 202.

S. L. Gulick. The following is a literal copy of his brief address: —

"Mr. Atkinson, Miss Barrows, and Mr. Gulick: Thank you very much that you come here to celebrate our anniversary. We present our hearty gratitude to you as the representatives of our blessed Christian friends in the United States of America. All the memory of the history of the past ten years of our church make us to recollect of your constant care and brotherly sympathy towards us. We are now on the way of gradual progress. We owe our present happy condition entirely to your care and sympathy. My poor English cannot express even a part of our full thankfulness to you. No one will know our thankful hearts except Him who deigns to hear our humble thanksgiving. We hope you will present our gratitude to your beloved friends in your country. Blessed be your work in the future in Japan. Blessed be the Lord. Amen."

The three services on that Sabbath occupied eight hours: three in the forenoon, two in the afternoon, and three at night. Dr. Atkinson refers to the presence of the chief judge of the Prefectural Court in Kochi, who was present at some of the services. This man was a member of a class of judges and government advocates which a few years since Mr. Atkinson conducted, and, though he has not yet made a profession of religion, he reads the Bible and Christian literature and prays daily. Of these services at Kochi, Dr. Atkinson says: —

"The evangelical character of all the services and addresses was distinctly marked. There was not in any address, prayer, or conversation a single remark that could be interpreted as unevangelical or non-evangelical. I believe that this represents the general intellectual position of the workers in the Hyogo and Kochi provinces, and it is very gratifying to be able to say this."

NOT A BAD RECORD.

Dr. Atkinson writes: —

"On October 20 the members of the Tamon church, of Kōbe, held a service in their church building . . . and celebrated the twentieth anniversary of their existence as a Christian body. The church was packed full with a sympathetic and attentive audience. The services consisted of singing, scripture reading, prayer, and historical review of the twenty years, an address by the pastor, the Rev. Mr. Osada, — who is now in the eleventh year of his service to the church, — and a sermon by the Rev. T. Harada, of Kyōtō. The statistics of the twenty years are, in brief, as follows: Members at the time of organization, eighteen. Present membership, 419. Total number received to membership during the twenty years, 886. Children baptized, 125. Money contributed for carrying on the work from the beginning, including $3,000 for their church building, a little over 16,000 yen. There are no wealthy men in the church, hence this amount of money represents a great deal of self-sacrificing interest on the part of the membership. Besides paying their pastor a good salary, the church provides him with two assistants, a young man and a woman of mature years. All three of the workers are of the Samurai class.

"This brief notice indicates pretty clearly that the Japanese Christians have a good deal of heart in their faith, and that they cannot be said to become believers in order that they may receive something from others."

STREET PREACHING IN KYŌTŌ.

Mr. Cary writes from Kyōtō, November 23: —

"I have commenced a work which is quite in the line of what I enjoy. We were able with the beginning of this month to hire a small building where, at the junction of two prominent streets, there is something of an open space. Here Mr. Curtis carries on his night school, and I have been going nearly every afternoon for a preaching service. The room in which I preach is small and very few people come in; but numbers stop before the building, and as its front is open, it amounts to about the same as street preaching. Street preaching does not seem wise here, as it would lead to

objections from the police; but where the street is so wide that there is no interference with passing, no objection is made if people stop to listen to what is being said within the building. Some only listen a minute or two before passing on; but at the end of my talk, which lasts perhaps three quarters of an hour, I think that I have at least fifty persons who have listened for half an hour or more; while the whole audience at the close is considerably over 100. It is a scattering of seed wherever it may chance to fall, and the results may never be known to us here. But I believe that some of the words will find lodgment in the minds of the hearers. If nothing else is accomplished, these addresses may have a part in the movement by which Christian truths are gradually being taught to the people and giving the new ideas.

"There seem to be several indications that point towards brighter days than we have recently known. The sifting process has gone so far that it would seem to be nearly finished. The desire for better things, and readiness to work for them, are increasing. I doubt whether the immediate future is to see what will be recognized as a great movement; I could almost write that I hope there will not be anything of the kind. Perhaps that would be too strong a way to put it; but my hopes for permanent results would be from quieter methods. It is steady, plodding work and individual effort for souls that are now needed. Perhaps the falling away of many who were prominent leaders and eloquent preachers will bring forward into more activity those whose gifts, though less striking, may prove as useful. It is not for us, however, to determine what God's method of saving this land shall be. Enough for us if by using us or others he builds up his kingdom here."

MAEBASHI. — A REACTION.

Mr. and Mrs. Albrecht, on returning to Japan after their furlough in the United States, have been located at Maebashi, and Mr. Albrecht writes from that place under date of December 7: —

"We are fairly well settled and the work opens hopefully. Certainly there is room for any man's full strength and time in this field, the only discouraging feature being the manifest impossibility of one man's meeting all the demands which the field in its present condition makes. The four churches in the northern part of the field are all pastorless, and three of them have scarcely more than a name. All the other churches are but shadows of their former selves; in some of them only one or two Christians are left. How is the gold become dim! how is the most fine gold changed!

"But the outlook is hopeful. The Lord has not forgotten his Zion here; with great mercies will he gather it. In Him is our trust. The antagonism to missionaries and to evangelical Christianity has run its course. The few who are still its advocates are like the rubbish caught in Niagara's whirlpool, swirling around and around, while the noble stream of God's truth flows on in serene grandeur and power. I know I have here in my field some men of liberal thought, but they are bent, together with the rest, upon spiritual life and soul-stirring work.

"There is a remnant in these devastated churches. In almost every place there is at least one praying soul; and I have more faith in those prayers than in much of the preaching we have had here. The churches here have been preached to death. Last week, in connection with our Welcome Meeting here, we had three days of meetings, and it has seldom been my privilege to share in such rich blessings. Two hours were occupied, every minute thereof in earnest prayer and brief testimony or exhortation. Delegates from nearly all the churches were present, and it was evident that there were those in the churches of Joshu who had not bent their knees before Baal. One dear old brother, the only one remaining of a once flourishing church, shaking for some minutes like an aspen leaf, broke out: 'O Lord! thy spirit is upon me, and my soul rejoices.' The need and the blessedness of prayer, both

secret and family prayer, were urged again and again.

"The workers in this field are heartily united and bent upon earnest work. They have formed a 'Missionary Union,' whose object it is to help especially the pastorless churches, but also to visit in turn each church for a series of spiritual meetings. They have now decided to meet once every three months for two or three days of Bible study and for consideration of practical topics with the resident missionary.

"All the Christians, especially the evangelists, have given the new-coming missionary as hearty a welcome as any one could ever wish for. The kindly words spoken at the Welcome Meeting, to which nearly thirty delegates from almost all the churches had come, were evidently sincere.

"Of course the rebuilding of the waste places will not be done in a day nor in a year. It will be slow work, requiring patience and tact; but the Lord's work will again prosper. It will, I believe, be built up on a firmer foundation than at first. The stones will not be held together by the popularity of Christianity and of Western civilization, but by true repentance and loyalty to the Lord Jesus. Opposition to Christianity is by no means past. Dr. Kato, formerly of the Imperial University, thinks that Christianity cannot altogether claim the privilege of being left undisturbed, as its teachings and practice are in some respects antagonistic to the national welfare. The public peace and our duties as subjects are not to be sacrificed on the altar of religious liberty. The Shintoists also proclaim anew that Christianity is injurious to State interests, and must therefore be opposed.

"So the Lord's cause will have to work its way with the power of its truth and the blessing of Almighty God, and we are satisfied that it should do so."

TOTTORI AND OUT-STATIONS.

Mr. Bartlett, writing from Tottori in November last, gives some account of the plans made by himself and the native evangelist at Tottori for the visitation of the regions round about them. Of the actual carrying out of their plans in Inaba he writes: —

"Mrs. Bartlett and I have been for some weeks making occasional raids into the hills on our wheels, and preaching the true God to the crowd that early gathers in such villages at high noon. That is a kind of work little done in Japan, and rather discouraged by the evangelists and others who used to be our advisers, so that it was with rather bashful faces and beating hearts that we began our day by saying to a group in a most squalid village, 'We are going to speak to you of Christ now,' and began. We soon had an earnest group of men, women, and children, upwards of seventy strong, drinking in the words of cheer for the downtrodden, of a God, one God, who loves his children and hears their prayers, and is jealous of foolish worship elsewhere, and of forgiven hearts so light that misery was turned to joy. They thanked us over and over again. We afterwards learned that we had spoken to a village of the despised Eta class.

"The next time proved harder still, as the village was more well-to-do and sophisticated, and did not gather to examine us. We had to begin with one man, who did not seem to like to have a formal speech on religion made to him. However, our faith was only tried a few minutes. After that the people began to gather, and we had a most sympathetic and inspiring congregation who nodded approval of the promises and shook their heads at the warnings, and could not go away when I said I would stop unless they wanted to listen a little while longer on a somewhat new subject. This made us bold to believe that God would prepare hearers if we were trustful, not in proba bilities, but in him.

"On our first night at Iwai we had a small meeting in the hotel, arranged for as a mere matter of business by the landlady. We announced a meeting for the next night and spent the next day, first, in hunting up those of our auditors whose

names we have learned; second, in boldly calling at a large number of houses and leaving reading matter, with an invitation to attend the meeting; next, in visiting two neighboring villages where we called on a large number of people, preaching several minute sermons at some houses, and in all cases urging attendance on the meeting, and lastly, at noon, preaching nearly an hour in the middle of one village. There was a temple dedication that day, and so passers-by were numerous. Some gave us their names and promised to come to hear us. Then we went back to the hotel and waited and prayed, not knowing whether to expect absolute preconcerted desertion or a crowd, whether a quiet or a noisy crowd. Night came and the *saké* began to work. Of those who had promised to attend, some came to our room and told more than they would have done had they been sober. One man said seven or eight of his neighbors were too bashful to come, though very eager. He had no use for Christianity because he believed it merely a way of deceiving the unwary.

"We went downstairs and found only a group of children. We began and soon had a large crowd. There was a good deal of liquor but not a syllable of disturbance, even when several priests came. Suddenly we had a number of earnest callers in our rooms, and, having arranged for a bigger meeting that evening, were pleased with an audience such as Iwai is not used to. The bashful ones came and went home reluctantly afterwards. Quite a number of people gave their names, and some promised to study the Bible faithfully and welcome us next time, both of which promises are usually as hard to extract in this region as full-grown and sound molars."

FACE TO FACE WITH GOD.

"To-day we walked three or four miles to the prosperous town of Uradomi, and called on the wealthiest man there. He was not very cordial at first, but warmed up to the extent of offering us a boat ride and a feast, both of which we reluctantly declined. He was mightily different from the shriveled old woman who heard from me to-day, for the first time, that God is one, an approver of faithfulness in the humblest service, one who loves her, would hear her prayer, too, from that day, little as she knew of him, if she prayed with a child's love in her heart. She put her hands together and bowed down, half crying, half laughing, and said over and over again, 'Thank you for bringing me face to face with God. I can know God now.' She carefully pared two big luscious persimmons from her tiny shop and gave them to me without taking anything, because I had paid her already by bringing her face to face with God. Her old husband, too, said, 'You can see it's so when you hear it, but you'll never know it without.' That old couple live in a hovel by the roadside, at a lonely dismal place where travelers are willing to rest a bit, even in such a house.

"Mr. Tanaka and I now propose to get our hands in by one or two more such trips as this, and then go about five miles out of the city and tramp around through the hills, keeping about that far off, visiting every village and nearly every house in the orbit, and spend the night where sunset find us. We have so much to do here and in Tajima and East Hoki that we can't think of taking time at one stretch to do it. We may be disappointed in the execution of these human plans, as we have been before, but with all the disappointments concerning reinforcements God has kept us happier and happier and busier and busier."

Western Turkey Mission.

BAFRA AND ALACHAM.

MR. RIGGS, of Marsovan, in reporting his work for the last summer, refers to two hopeful out-stations in the Marsovan field:—

"Bafra is a large town on the Halys River, near its mouth. One Sabbath here, and the next in Alacham, six hours distance farther to the northwest, gave us leisurely and very pleasant visits with all

our friends in both places. In both we were welcomed with a royal hospitality, and were encouraged by the signs of spiritual life and growth. In Bafra the brethren have for many years been trying in vain to secure permission to build a little place for worship. Just now, in an unexpected way, the obstacles have been removed, and they are at work putting up an unobtrusive structure, which we hope may serve a very useful purpose. Alacham continues to be one of the most encouraging spots in our field. For years the gospel has been faithfully and successfully preached there without a single cent of aid from the Board. This is largely due to the devotion of a single individual, Nicolaki Agha Kouzoujakoghlou, a large-hearted man of strong faith and deep convictions. He has built up about him a little community of kindred spirits, though not possessing the means that he enjoys. They number now about twenty-five church members. They not only support their preacher, and maintain weekly services and a constant daily prayer-meeting, but they have adopted it as their mission to evangelize the surrounding villages, and go two and two, on Sundays and at other times, to preach the gospel and distribute the Scriptures. They also send liberal sums from time to time to outside charitable and evangelistic objects.

"Bafra and Alacham are situated on the borders of the vast delta of the Halys, a region of wonderful fertility and beauty. The roads wind in and out through grove and wood, over meadow and stream, with most charming glimpses of scenery at every turn, making the journeys a constant delight. The sea adds its charms, and a delightful sea bath at Kumenez (ancient Cumanos), the port of Alacham, capped the climax of our physical enjoyment. On our return we spent a hot but enjoyable day among the brethren and sisters at Samsoun."

MARSOVAN. — THE MEDICAL WORK.

Mr. Charles K. Tracy, who last year returned to his parental home in Marsovan to aid as instructor in the college, writes under date of November 22: —

"The work in Marsovan, both in college and in the city, is now very encouraging. Those who are weary with years of effort may see much that is deplorable; but to one who returns after several years in America, the signs of progress are very striking.

"Our working force was never before so great as now. In the station meetings we have a circle of fifteen active workers and seven children. Once, in the past, our numbers were just the same as now, but the proportion of the children to the grown persons was reversed. This year two foreign teachers have entered the service of the college, and we have welcomed the new missionary physician and his wife, Dr. and Mrs. Carrington. The coming of these helpers is the great event of the year, because it is the opening of a new and vast possibility of influence, which has for years been desired, but with little hope. The report of the arrival of the medical missionary has already reached neighboring towns, and cases from outside are being treated in the doctor's office and in the hospital.

"This missionary hospital is one of the new features of the year's work. Miss Taylor, who came from England to care for the sick poor, has had the hospital in charge; but she has been hindered by a long illness. The chief desire of our station now is her complete recovery. With our doctor to give directions, and Miss Taylor to see that they are obeyed, the medical department must be a success. Plans are being made for a good hospital building as soon as the necessary funds are assured; but for the present a house is rented in the city, near our principal gate. All the rooms are occupied, and the applicants for admission are numerous enough to fill a much larger building than we shall ever put up. The cases received are those of extreme poverty and suffering.

"Lately a villager was found lying rigid with acute rheumatism on the cold floor of a room in a wretched inn. He was taken in a bread trough to the Turkish

bath, and thence to our hospital. One day under our doctor's care freed him from pain and gave him the sleep of comfort. The first morning that he awoke in the hospital he fancied himself to be in Paradise. After some days his old father, hearing that the son was dead, came here to find the body and take it to his village home. He found, instead, a son recovered, well-clothed, and in comfort such as he had never known before. The two will make a glad journey home together. We believe that they will remember what the love of Christ did for them."

Marathi Mission.

THE SCHOOLS AT BOMBAY.

Mr. E. S. Hume writes under date of November 7: —

"You will be interested to know that we have 156 girls at Bowker Hall, and 120 boys in the Boys' Boarding School. More than half of these have been gathered in from the famine districts. They were selected out of a large number and, almost without exception, are most promising children. All who have seen them have expressed surprise that we should have been able to gather together such a fine company of children. Their expenses have been met by funds received from the *Christian Herald*, the Home and Foreign Relief Commission, and other societies or individuals who have contributed for famine relief. We have assumed no small responsibility, but have reason to expect that this work for famine children will be provided for. Were the prospects for the generous support of all our other work for 1898 as bright, we should feel delighted."

Foochow Mission.

THE SUBURBS OF FOOCHOW.

Mr. Beard writes of the progress of the suburban churches during the latter part of the summer: —

"Good news comes from all the churches in the suburbs. At the last communion in August, four men joined at Geu Cio Dong, three men at Ha Puo Ga, four men at Au Iong Die, five men at Sang Tung Gio, and four women at Au Ciu. This makes a total of twenty. From the reports which I hear I should judge that the pastors and church members were very careful as to whom they admitted to membership. At Ha Puo I helped examine a man who sold flowers for a living. He was not keeping the Sabbath and was not admitted. At the last communion he came again to be examined. He was trying to keep the Sabbath then, but when on Sunday morning he had a few flowers left over from Saturday's sales, he sold them instead of throwing them away. On this account the church refused to admit him. Another man at Au Iong Die seemed to be very earnest and to understand the gospel thoroughly. The pastor at Ha Puo, who was present at the examination, was surprised when the church members at Au Iong Die demurred about admitting him. The man is a scroll painter. About seventy per cent of his work is painting scrolls with the picture of Buddha on them. These scrolls are often sold where they form a part of idolatrous worship. On this account the man was asked to wait till he could arrange his business so as to accord with the principles of the gospel. I am pleased to hear these instances because I know that there have been times when there has not been the same care exercised in the selection of those who wished to enter the church. It is a grave offence for a Chinaman to tell another he is in the wrong. The Christians have found it very hard to be frank in this respect. But for a little over a year now I have noticed an increasing betterment in this respect.

"The triennial examinations for the second degree open to-day in the city of Foochow. About 10,000 first degree men are assembled to try for the second degree, which only 103 can receive, so 9,900 men will go home disappointed. I shall give away and sell about $125 worth of Christian books at this time to these literary men. Books on history and Western science never found such a ready sale, while books written from a Western stand-

point on the correction of evils in China and on the betterment of China's industries are much sought after. This esteem in which Western learning is held is a straw which shows clearly which way the wind is blowing in China."

At a later date Mr. Hartwell writes from Foochow: —

"The natives took the lead in opening a new preaching place outside the east gate of the city in the summer, and I expect it will be a permanent opening. This makes the sixth country preaching place for the city station, outside the city wall. I thus have that number of preaching places to visit on Sundays, at four of which I administer the communion, two places each month. At each of two of them I have received two men to the church, and at one other seven, since September 15. There are a few inquirers, or "learners," at every place. Miss Chittenden's day schools seem to be doing better work this year than last. There is a steady improvement."

HUNDREDS OF INQUIRERS.

Dr. Bliss, writing from Shao-wu, gives the following remarkable account of the development of work within their station field: —

"During the summer three medical students have been under instruction, who, I hope, will some time exert a strong Christian influence while practising their profession. They come from three different portions of the field and represent three different dialects, though two of them speak the Shao-wu dialect, but with some brogue. This illustrates the difficulty of doing any kind of missionary work in this field, the dialects are so numerous.

"We have recently been saddened by the death from malarial fever of one of our most promising theological students. We know that God makes no mistakes, but this man's death seems strange to us, there is such a need of workers like him. He had nearly completed his three years' course, and would have been ready in a few months to take charge of an outstation. This event presses home upon us the thought, 'the harvest truly is plenteous but the laborers are few,' and we indeed need to pray constantly that the Lord of the harvest will send forth both missionary and native laborers into his harvest.

"The number of adherents grows constantly through the influence of friends used, we trust, by the Holy Spirit. As perhaps Mr. Gardner has written you, interest has recently revived at Tsiongloh, where for many years everything has appeared dead. There are now a number of inquirers at that city. A short time ago a message came from Kong Chu, which is on the river about eight miles below Iang Ken, saying that the inquirers there wished to build a chapel. This was the first intimation that we had had that there was any interest in Christianity at that place. So far as I know, no missionary or regular native helper has preached there during the five years that I have been on the field. Perhaps the work extended up from Hia-Iang, two miles below, where within the last few months we have learned that there is an interesting body of inquirers who have already stood the test of serious persecution for Christ's sake.

"In other places there are doubtless hundreds who consider themselves Christians, but of whose very existence we know nothing. Do you wonder that Mr. Gardner and I feel overwhelmed by the magnitude of the work? One clerical missionary and one physician to care for a field 14,000 square miles in extent, and the one needing to give the best part of his time and strength to the instruction of theological students and the other busy with medical work! There is no ordained native pastor to assist the missionary, and all the time the work is growing so rapidly that we cannot keep ourselves informed about it, much less plan for it. It does seem as though there must be Christians at home who, if they could understand the great need, would find it in their power to supply the money necessary to send the needed reinforcement.

The remarkable eagerness of the people to listen to the gospel involves a weighty responsibility, for we do not know how soon interest may change to indifference or how many of these inquirers, left, as they have to be, without the teaching and care of missionary or native preacher, will become enlightened and consistent Christians."

South China Mission.

THE BLIND SEE.

DR. HAGER writes from Hong Kong: —

"On a sunny afternoon in October I was asked by one of our helpers to go to his father's house for the purpose of baptizing his mother. I could not refuse his request, though the day had been an unusually busy one for a Sabbath. From our Cheung Sha Yong chapel we had only a short distance to go before we came to a large village, on the edge of which stood a small dilapidated house of one room, the home of the father and mother of our preacher, who, by the way, had been a cobbler all his life until the present year, when I asked him to engage in a new enterprise where we wanted very much to open a chapel. As I entered the house a crowd of children and women followed me, for they all have heard that the aged mother is to be baptized, and they wish to see the ceremony. But the husband of the woman, already a Christian, stands guard at the door, and, with his arms extended, kept the surging throng back. The small boy, and the small girl for that matter, are everywhere in China.

"On a low bed in one corner lies the mother, and at the call of her son she rises; and as she comes into the light I see a woman totally blind, with ghastly cancerous spots where the eyes once were. For a moment the sight is too painful to behold; but, as I am used to seeing all manner of suffering, I only secretly exclaim, 'Poor woman! God pity you! for no surgical skill can ever restore you your sight.'

"Telling me to be seated, she went back to her hard bed, not to rest on a mattress, but on the simple hard boards which in China form the bed for the invalid as well as the robust coolie. On glancing around the room I see that it is cheerless and comfortless. No light can enter the room except by the door, while the patient woman lies in a corner where darkness conceals her disfigured face.

"'Do you wish to believe in Jesus?' I asked, after the throng at the door had become quiet, and her daughter and daughter-in-law had entered the room.

"'Yes,' she replied.

"'Why do you wish to become a Christian?'

"'That I may receive my sight.' I thought of blind Bartimæus and his answer to Christ; but, alas! I could not do for her what Christ did for him.

"'I am afraid I cannot baptize you,' I said, 'if you only want to become a Christian because you wish your eyesight restored.'

"'But my husband, my children, and my grandchildren are already Christians, then why can I not join them in their faith?' Ah, why can she not, and why cannot she be a child of God, even if she does not answer all my questions in the regular way? Perhaps this woman may be received into the kingdom without being able to explain the whys and wherefores of her faith. These are some of the thoughts that came to me as I sat in silence, pondering whether I ought to receive her into the church. Poor soul! her life has been a sad one; and now, with mental faculties waning, she can only be taught as a child. And so, in that cheerless place, I teach her to say, 'My dear heavenly Father, have mercy upon me! Forgive my sins, protect me from all danger, and help me to hate the evil and love the good; and give me my daily food, drink, and clothing.' It is a short prayer, but she can comprehend each sentence. I then ask her whether she is willing to trust Jesus and to pray this prayer for help. To this she readily assents. I can do no more, for she is standing on the verge of the grave; and so I baptize her into the name of the Father, Son, and Holy Spirit, and then commend her to the

God of all mercies for his divine protection. Two women standing near say 'Yes' to my inquiry, whether they do not wish to become Christians. Remember that it is no easy matter for a Chinese woman to break with her heathen customs and confess Christ."

Shansi Mission.

A DAY OF PROMISE.

MR. THOMPSON, under date of October 28, writes from Jen Ts'un: —

"I am glad and thankful to be able to report my safe arrival here last night. I made the sixteen days' journey from Tientsin to this place entirely alone, without even a servant, and I am happy to state that I not only had no trouble anywhere, but I experienced uniform kindness from boatmen, innkeepers, and muleteers alike.

"China is actually falling into line in the matter of railroad building. The Peking line is being extended to Paoting-fu. It is also said that a railroad is soon to be built to Tai yuen fu in this province. Post-offices are being established, too.

"The prospect for the progress of the kingdom is good. At Tientsin I heard Rev. C. A. Stanley give an inspiring account of a recent trip he had made to his country district. Others give similar testimony. The day for a large ingathering in our Shansi field cannot be far distant."

North China Mission.

WORK FOR WOMEN.

MISS PORTER writes of the hopeful opening of the autumn work at Pang-Chuang, and of the summer school for women at that station: —

"The large airy buildings and roomy court belonging to the school, occupied for the first time this year, made it seem safe to invite a circle of women here during the summer months. As soon as the girls were dismissed, fifteen of our most advanced women, young and old, gathered for a two months' training class. The Bible-woman from Lin Ching joined us, and we had delightful weeks of earnest profitable work. The assistant teacher of the Girls' School, a Bridgman School pupil, gave her entire day to teaching. The head teacher had a daily Bible lesson, and each of the gentlemen gave us a course of lectures: Mr. Smith on 'The Training and Work of the Apostles'; Dr. Peck on 'Hygiene'; and my brother on 'The Life of St. Paul.'

"I had various lessons, giving much time to the school, but still kept up village meetings three days in each week, so the women were thrown more than usual upon themselves. None were invited who had shown not alone a desire to learn, but also a real purpose to help others. So there were no discordant elements to give anxiety, and through the excessive heat all were kept in health, diligent and happy. One most attractive girl, the eldest daughter of one of our beloved new pastors, came from her distant home, and by her gentle, ladylike ways, keen grasp of mind, and intense desire to learn, was a real inspiration to those whose ideals were lower than hers.

"This class left September 1. Since then, in two brief tours, I have made the round of the out-stations which cannot be reached by a day's trip; so that I have seen nearly all of the women of our parish and noted something of their condition and progress. These semiannual visits are our only direct way of keeping in touch with many of our people, and enable us to decide intelligently whom to invite to classes and to whom to send any of the native sisters who can go out for work."

A MERCENARY INQUIRER.

Mr. Chapin, of Lin Ching, reports some recent tours, particularly one to Tung Chang-fu, a city thirty-five miles southeast of Lin Ching, where helper Chi has been doing a good work, amid much opposition. Mr. Chapin speaks of a recent illustration they have had of the wily and mercenary character of some who had first appeared to be inquirers, and against whom they have to be on their guard constantly: —

"Last year there appeared at Lin Ching a man by the name of Li I Cheng. In his travels, which were many, he had picked up some superficial ideas with regard to Christianity. Being illiterate, all his knowledge came by the hearing of the ear, and all our endeavors to have him apply himself to study were in vain. We might at that time have written a glowing account of this new convert's zeal who walked every Sabbath thirty-six miles in order to hear the truth, but being old in mission service we thought it best to wait. In the fall he came up to Lin Ching with the cards of a dozen gentlemen, requesting that we go and preach the gospel in their villages. I went, but with the feeling of the cat that is requested to rake somebody's chestnuts out of the fire. But the gospel is what we are called upon to preach at all times, and sometimes in very queer places. This time I discovered that the cards, with the exception of one or two, were counterfeit, and so returned to Lin Ching with the feeling that a duty had been performed, but that hypocrisy, if not the gainer, was no loser.

"On a recent trip to this man's region I learned what may be considered the sum total of this man's longing for the gospel. He had had a falling out with his father, owing to the division of the latter's property. As the Roman Catholics frequently assist their converts in lawsuits, he expected our aid in his. Finding this impossible, he went over to the Roman Catholics and joined the church. When he was arrested and brought to trial for unfilial conduct, the Roman Catholics sent a teacher to help him in his defence, but all in vain. He is now in prison, and those well acquainted with the ways of yamens say he will not be set free until he has paid the last farthing. As the man was in the wrong, whether judged from an American or Chinese standpoint, we can but be thankful that the church escaped the bad name which any close relation with him would have given it."

Notes from the Wide Field.

IRRESPONSIBLE MISSIONARIES.

THERE has recently appeared in several papers of India and Great Britain a letter addressed to the Christian churches of Great Britain, Australasia, and America, prepared by members of the Madras Missionary Conference, calling attention to a matter which seems to them most serious. It is signed by a large number of members of various missionary societies and also by a number of native Christians in the Madras district. The letter will explain itself, and we give it entire, commending it heartily to the attention of all Christians in the United States.

"*Dear Brethren*, — Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connection with the various churches or missionary societies, but in most cases their actual connection has ceased. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on is not under the control or oversight of any one except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

"The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer be silent.

"These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others and are

thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited which will extend even to undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who, if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

"In order to check such evils resulting from appeals by irresponsible individuals we would respectfully suggest that contributions should only be given to those who are able to give guarantees, *first*, that they are the accredited agents of a responsible Committee of persons who reside in the immediate neighborhood where the proposed work is to be done; *secondly*, that the special object for which money is solicited is distinctly approved by that Committee; *thirdly*, that accounts will be rendered to all subscribers giving not simply lists of subscriptions and donations received but also a balance sheet duly audited, showing that the moneys received have actually been spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

This letter is signed by T. P. Dudley, Secretary of the Madras Christian Conference; N. Subrahmanyam, barrister, and seventeen others.

MADAGASCAR.

THE latest news from Madagascar is somewhat more encouraging. The deputation of the London Missionary Society, consisting of Secretary Thomson and Mr. Spicer, has been seeking to harmonize matters and to secure from the French government a *modus vivendi*, so that the Protestant work shall not be overthrown. In one of their interviews General Gallieni, the French governor, affirmed that he had ample proof of the lack of loyalty on behalf of pastors, evangelists, and others connected with the London Missionary Society, and that the natives were hoping through that society to break away from French rule and secure the protection of the British government. This was wholly untrue, and yet the deputation addressed a letter to the Malagasy Christians on this point, urging them to be loyal to the government which was over them. It is hoped that the strained relations which have heretofore existed will be somewhat relieved, and that with the coming of missionaries from the French Evangelical Society the Protestant work can go forward without hindrance. A telegram from Antananarivo, dated December 7, indicates that an arrangement for the location of missionaries had been determined upon, so that while we must wait for details, the *Chronicle* for January can say, "This telegram is undoubtedly the most hopeful thing received by us from Madagascar for many a day."

CHINA.

A REMARKABLE PROCLAMATION.—Frequent reference has been made of late to the bitter hostility of the people of the province of Hunan to all gospel influences. Dr. Griffith John has been intent upon entering the province, and we have recently recorded some success which has attended his efforts. These efforts were followed by placards, issued by unknown persons, calling upon the people to rise and drive out

the hated foreigners. But now comes another turn in affairs. Dr. John sends to the *London Chronicle* copies of four proclamations issued by various magistrates in the province, one of which is most striking in its terms. It seems that a native Christian, Mr. Peng, has succeeded in procuring a large house at Heng-chow to which a number of Christians resorted, with several candidates for baptism, and this proclamation has reference to this movement. It is too long for insertion here, but we give extracts from it. It is signed by two district magistrates, and is most direct in its utterances. After alluding to the fact that Chinese have visited other countries, as well as men from the Western world have come to China, they refer particularly to the visit of their illustrious fellow-citizen, His Excellency Wang Chih, to Europe, saying: —

"Who has read His Excellency's diary of his travels, and can forget that portion which spoke of the honor and distinction showered upon him by the officials and people of every Western city he and his suite passed through, and the friendliness and hospitality extended to the mission by their hosts? Especially should the members of our *literati* consider this, and weigh the above words when according treatment to those who come to this country from afar. They should welcome strangers who come into this city on the same principles as were extended to their fellow-townsman when he was traveling abroad. What right have they to act contrariwise and browbeat and bully the stranger within the gates?

"We hereby issue the present proclamation to every condition and class of our people, as well as to the people of the various shops and stores who belong to the local militia organizations, calling upon all to behave themselves. You are to consider it to be your duty to exhort, each man in his own circle, the people, old and young, high or low, whom you can influence, so that all may know that China and the countries beyond are on most friendly terms; that as strangers come within our gates, so do our countrymen visit the cities of the West, a practice which has become very common at the present day; and that from henceforth if ever the people should see foreigners entering the boundaries of this city, the strangers should be allowed to do so unmolested You are not to treat them as monstrosities simply because you happen to have seen so few of them."

The proclamation goes further into details, charging parents to think of their children, and see that they do not "display unruly antics when foreigners appear," and they specially declaim against the gathering in crowds of "local rowdies and desperadoes." Mr. Peng has succeeded beyond all expectations in his labors in Hunan. It seems that he was a native of Chang-sha, the capital of Hunan, and before his conversion was one of the worst men in all the region. Dr. John says, "God has so changed his heart that he now promises to become a very apostle to the people of Hunan." It looks now as if the province would soon be open to the residence of foreign missionaries.

A Wide Door. — The Committee of the Evangelical Alliance at Shanghai has forwarded a statement in regard to the openings in China, from which we make the following extract: —

"The signs of two movements, one among the officials and *literati* and the other among the masses, are manifold. Mention may be here made of some of the most important. (1) The increase in the number of inquirers and converts is extraordinary. In Fukien province, and in the neighborhood of the massacre of 1895, no less than 20,000 inquirers presented themselves last year in connection with the three missions working there. Of these some 5,000 have been accepted as candidates for church membership. Dr. Griffith John, who has been laboring in Hupeh for thirty-five years, says that the increase of the last few months is unprecedented, and that the character of the converts is such as to inspire confidence. Similar statements might be made

with regard to other provinces, notably Shantung and Manchuria. Even in Hunan, the most bitterly anti-foreign of all the provinces, there are now at least two devoted companies of Christians. (2) The circulation of the Scriptures and of Christian literature shows a remarkable advance. The increase in the sales of Bibles and Bible portions by the British and Foreign Bible Society may be gauged by the following figures: in 1896 the society sold, through its agents in different parts of the country, 218,817 more books than in the previous year. The sales of the American Bible Society and of the National Bible Society of Scotland have also been phenomenal. The enlarged success of the Tract Societies can be no more than just named here. As an indication of what they are doing, it may be stated that the Central Tract Society (working from Hankow) circulated last year nearly a million and a half of their publications. Other and kindred societies, such as the Society for the Diffusion of Christian and General Knowledge and the Educational Association of China, have also felt the sweep of the flowing tide and have contributed not a little to its force and volume. (3) Medical and school work are now in high favor. In some instances officials of the highest rank have appealed to the missionaries to aid them in establishing institutions for the instruction of Chinese youth in Western knowledge."

AFRICA.

UGANDA. — Our last number reported in some detail the conflict in Uganda, the flight of King Mwanga, the defection of a large number of people to his standard, and a pitched battle in which the king was defeated and took refuge in German territory. So far as this particular rebellion was concerned, the trouble was apparently ended and there was little apprehension of Mwanga's obtaining any further support. But a recent letter which we find in the *London Times* of December 20 shows that other serious complications have arisen, resulting in loss of life and in great peril to the English Church mission. The armed force which the British Resident has depended upon for the maintenance of his authority has consisted of Soudanese soldiers, who have heretofore been loyal. But in October last, possibly stirred up by the *émeute* of King Mwanga, these Soudanese mutinied and marched upon the capital, Mengo, with the purpose of killing the Europeans and starting a Soudanese kingdom. Major Thruston, who was in command of some of the native Buganda and a few Swahilies, met the mutineers and believing that he could persuade them to remain loyal, he admitted thirty of them to a conference, when they seized him and Captain Wilson, tied them up, together with an engineer, and after a term of imprisonment in the fort brutally murdered them. There was great danger, of course, that all the Soudanese troops throughout Uganda would revolt and massacre every European. The missionaries were compelled to take up arms, and Major Macdonald took command of the Europeans present, together with some 2,500 of the Buganda. A great battle was fought which resulted in the loss of sixty-four Soudanese on the side of the rebels, and one European and sixteen Swahilies on the side of the government. The last dates are to October 24, when Dr. Cook, of the Church Missionary Society, reported that it was a very serious time in Uganda, but that the rebels were hemmed in and could not possibly escape. So far no one of the missionary body has been even wounded, though there have been some marvelous escapes. Mission work is, of course, suspended, and just what will happen none can tell, though the missionaries are very calm and trustful, believing that the danger is passing over. It is refreshing to find that the native Buganda for whom the missionaries have labored, and who have been so responsive to Christian influences, are not responsible for this conflict and that they are rallying so well to the support of the government.

Miscellany.

BIBLIOGRAPHICAL.

A Life for Africa. Rev. Adolphus Clemens Good, PH.D., American missionary in Equatorial West Africa. By Ellen C. Parsons, M.A., editor of *Woman's Work for Woman.* New York, Chicago, Toronto: Fleming H. Revell Co.

The ability and experience of the author of this memoir give assurance beforehand of an excellent book. Her subject was inspiring; a man "good" in deed, strong in mind, heart, and will, a noble servant of his King. The picture of his early home life and of the plain living and high thinking of his godly parents and their neighbors is most touching; not less so the story of his steady courage, self-denial, and patience during twelve years of toil at the Gaboon in Africa. It was during these years, from 1882 to 1894, that the Gaboon Mission parted from the charge of the American Presbyterian Board of Missions to that of the *Société des Missions Evangeliques de Paris.* Great wisdom and tact were required in the dealings with the French civil authorities, and Dr. Good proved equal to every requirement. It is a joy to read that this young missionary, who died at thirty-eight, had his reward even here in many souls brought out of darkness into the light of Christ.

This bright book will be found very readable by all who are interested in African discovery and adventure.

Alaska: Its Neglected Past; Its Brilliant Future. By Bushrod W. James. Philadelphia: Sunshine Publishing Co. pp. 444.

This volume will be of special interest to those who are watching the wonderful unfolding of the new and vast section of our world at the northwest of our American continent. It is abundantly furnished with maps and half-tone engravings, which are not only attractive but useful. Alaska in its resources and attractions has not been known to the world. The author seems to us somewhat over-enthusiastic in his picture of the attractions, yet the vast deposits of gold which have now been discovered will change the whole aspect to multitudes of adventurers. The book bears the marks of some hurry in preparation, and the first chapter has a singular error in giving the area of Alaska just one hundred times less than it is. Its square miles actually number 531,000, so that its area is about eight and a half times that of all New England. This volume is quite up to date, and makes pleasant recognition of the missionary work that has been undertaken within the territory.

Music for the Soul. Daily readings for a year. From the writings of the Rev. Alexander Maclaren, D.D. Selected and arranged by the Rev. George Coates. New York: A. C. Armstrong & Son. Price $1.50.

To thoughtful Christians who would know the mind of the Spirit and the hidden treasures of the Word of God, Dr. Alexander Maclaren, of Manchester, England, is one of the most helpful writers. His volumes of sermons have been meat to multitudes of earnest souls. These selections for daily use through the year form a most excellent manual for devotional reading.

A Short History of the Italian Waldenses, who have inhabited the valleys of the Cottian Alps from ancient times to the present. By Sophia V. Bompiani. New York: A. S. Barnes & Co. pp. 175.

This is an attempt to tell the world once more the glorious story of the sublime faith and heroic courage of those who withstood the fascinations of the world and the hostility of men, and kept strong and clear the light of the truth in the Alpine valleys. The story cannot be told too often, and it is briefly but well told in this volume of Mrs. Bompiani.

The American College in American Life. By Charles Franklin Thwing, D.D., LL.D., President of Western Reserve University. G. P. Putnam's Sons. pp. 313.

President Thwing has made himself an authority in matters pertaining to college education, and this volume presents facts and inferences which will be of great interest to all educators as well as to those who are sending sons or daughters to college.

The Students' Standard Dictionary. New York: Funk & Wagnalls Co. pp. 915. Price $2.00.

We have been greatly pleased with this abridgment of the Standard Dictionary, and have given it a place within easy reach, for constant use. It is small enough to handle and large enough to meet all ordinary needs of the writer and reader.

The Great Secret. Health, Beauty, Happiness, Friend-making, Common Sense, Success. By Francis Edward Clark, D.D., President of the United Society of Christian Endeavor. pp. 102. Boston, Chicago: United Society of Christian Endeavor.

A Daily Message for Christian Endeavorers. A Book for the Quiet Hour, for the Prayer-meeting, and for the Birthday. Compiled by Mrs. Francis E. Clark. Boston, Chicago: United Society of Christian Endeavor.

Children's Day. Addresses to Children and Parents on Familiar Subjects of Life and Duty. By James Gardiner Vose, D.D., pastor of the Beneficent Church, Providence, R. I. Boston, Chicago: The Pilgrim Press.

Real Preaching. Three Addresses to the Theological Students of Oberlin. By Rev. Nehemiah Boynton, D.D. Boston, Chicago: The Pilgrim Press.

The Truth about the Trouble at Roundstone. By William E. Barton, author of "Sim Galloway's Daughter-in-law," "A Hero in Homespun," "Life in the Hills of Kentucky," etc. With fifteen illustrations. Boston, Chicago: Pilgrim Press.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For schools and colleges and educational work in all parts of the world, especially for those on missionary ground, that students and teachers alike may be imbued with the spirit of our divine Master, and may consecrate their talents and learning to the interest of God's kingdom. (Day of Prayer for Colleges, Thursday, January 27.)

ARRIVALS ABROAD.

October 23. At Cesarea, Western Turkey, Miss Marie A. Hoffman, who has been appointed to the Western Turkey Mission.

November 4. At Durban, Natal, Rev. Frederick B. Bridgman and wife, and Miss Hattie Clark.

November 20. At Kōbe, Japan, Rev. Wallace Taylor, M.D.

November 26. At Erzroom, Eastern Turkey, Mrs. Cornelia P. Chambers, Miss Charlotte E. Ely, Miss Mary A. C. Ely, and Miss Jane Dickie.

ARRIVAL IN THE UNITED STATES.

Mrs. T. D. Christie, Tarsus, Central Turkey, who arrived in the United States in September last, is now at New Haven, Conn.

DEATHS.

December 5. At Forest Grove, Oregon, Mrs. Mary R. Walker. (See page 45.)

December 25. At Brooklyn, N. Y., Captain A. D. Colcord, commander of the *Morning Star* from 1875–1878. Captain Colcord was highly esteemed by the missionaries of the American Board in Micronesia, and in his later years bore an excellent Christian character among all who knew him. During his last sickness of several months' duration he exhibited remarkable faith in Christ and implicit trust in his word.

Donations Received in December.

MAINE.

Augusta, South Parish Cong. ch.	65 00
Bangor, Central Cong. ch. (of which 3 for Armenia),	68 00
Belfast, 1st Cong. ch.	50 00
Camden, 1st Cong. ch.	20 00
Deer Isle, 1st Cong. ch.	3 00
East Orrington, Cong. ch.	8 56
Gardiner, Friend,	20 00
Hallowell, C. B. Varney, toward support Rev. J. P. Jones,	2 00
Hampton, 1st Cong. ch.	3 00
Kennebunkport, 2d Cong. ch.	10 00
Limington, Cong ch.	13 00
Portland, St. Lawrence Cong. ch., 10; J. M. Gould, 85c.	10 85
Richmond, Cong. ch.	3 78
Saco, 1st Parish,	15 20
So. Berwick, Cong. ch.	72 00
Waterford, Cong. ch.	6 63
Woodfords, Cong. ch.	56 00—427 02

NEW HAMPSHIRE.

Amherst, Geo. W. Bosworth,	5 00
Barnstead, 1st Cong. ch.	13 11
Bath, Cong. ch.	7 50
Bennington, Cong. ch.	7 00
Brookline, Y. P. S. C. E., toward support Rev. J. H. Pettee,	5 00
Candia, Cong. ch.	8 00
Chester, Cong. ch. 3.79; Friend, 5,	8 79
Concord, Friend,	5 00
Epsom, Cong. ch.	14 00
Gilsum, Cong. ch.	2 00
Hebron, Union Cong. ch.	10 14
Jaffrey, Cong. ch.	7 87
Keene, 1st Cong. ch., 26.75; 2d Cong. ch., 26.34; Miss Blanchard, 1,	54 09

Laconia, Cong. ch.	25 00	
Manchester, 1st Cong. ch., 64.27; Franklin-st. Cong. ch., 25; J. W. Johnston, 25,	114 27	
Marlboro, Cong. ch.	11 98	
Pittsfield, Cong. ch., 19.81; Y. P. S. C. E., toward support Rev. J. H. Pettee, 10,	29 81	
Plymouth, Mrs. G. A. Armstrong,	3 00	
Rindge, Cong. ch.	8 00	
Salem, Cong. ch.	3 00	
Seabrook and Hampton Falls, Cong. ch.	3 00	
Somersworth, Cong. ch.	20 50	
Swanzey, Cong. ch.	1 00	
Tilton, Cong. ch.	50 00	
West Lebanon, Cong. ch.	22 00	—439 06
Legacies.—Tamworth, Faxon Gannett by John D. Hidden, Ex'r,		657 54
		1,096 60

VERMONT.

Bellows Falls, 1st Cong. ch., 98.42; G. C. Blossom, 4.02,	102.44	
Bennington Centre, "I. H. N."	5 00	
Bethel, Cong. ch.	5 50	
Brattleboro, Center Cong. ch.	34 22	
Bristol, F. W. Nash,	20 00	
Chelsea, Y. P. S. C. E., toward support Rev. D. S. Herrick,	10 00	
Greensboro, Cong. ch.	13 85	
Jamaica, Cong. ch.	7 00	
Middlebury, Rev. J. C. Houghton,	10 00	
Newbury, 1st Cong. ch.	42 17	
Northfield, Cong. ch.	15 03	
Peacham, Cong. ch.	55 55	
Rupert, Cong. ch., Friend,	5 00	
Shoreham, Miss I. G. Birchard,	5 00	
So. Royalton, Cong. Sab. sch., for catechist, Madura,	10 00	
South Hero and Grand Isle, Cong. ch.	26 00	
South Wardsboro, Cong. ch.	1 11	
Thetford, Miss Mary I. Ward,	2 00	
Underhill, Cong. ch.	5 00	
Waterbury, Cong. ch.	16 36	
West Charleston, Cong. ch.	26 00	
Westminster, Cong. ch.	7 31	
Windham, Cong. ch., Banks Fund,	1 00	
Windsor, "H. L. B."	5 00	—430.54
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Trustee, rent,		5 00
		435 54

MASSACHUSETTS.

Abington, 1st Cong. ch.	6 32	
Adams, Cong. ch.	43 81	
Amherst, Cong. ch. in Amherst College, 85.66; South Cong. ch., 16.20; Friend, 25,	126 86	
Andover, West Cong. ch.	57 05	
Arlington, Cong. ch., 193.27; Alice A. Eveleth, 10,	203 27	
Attleboro, 2d Cong. ch.	122 45	
Auburn, Cong. ch.	48 15	
Auburndale, Cong. ch.	200 00	
Belchertown, Cong. ch.	36 04	
Boston, 2d ch. (Dorchester), 163.01; So. Evan. ch. (West Roxbury), 126.37; Mt. Vernon ch., E. A. W., 35; Highland ch. (Roxbury), Extra-cent-a-day Band, 10; C. P. H., 25; Cent-a-day Band of Cong. House, for Wagolie school, 12; Friend (Brighton), 20; John H. Dane, 5; Friend, 5; Friend, 5,	406 38	
Boston, *Summary for 1897:*—		
Old South church,	6,050 00	
do., to Woman's Board,	1,072 00--7,122 00	
2d ch. (Dorchester),	1,641 24	
do., to Woman's Board,	821 11--2,462 35	
Mount Vernon church,	1,999.79	
do., to Woman's Board,	292 00--2,291 79	
Shawmut church,	1,147 00	
do., to Woman's Board,	881 56--2,028 56	
Park-st. church,	1,591 31	
do., to Woman's Board,	396 21--1,987 52	
Central church,	1,001 78	
do., to Woman's Board,	946 61--1,948 39	
Union church,	625 31	
do., to Woman's Board,	611 00--1,236 31	
Walnut-ave. church,	319 15	
do., to Woman's Board,	613 00—932 15	
Allston church,	542 73	
do., to Woman's Board,	308 65—851 38	
Immanuel church,	356 52	
do., to Woman's Board,	342 09—698 61	
Eliot church (Roxbury),	318 31	
do., to Woman's Board,	300 13—618 44	
Central church (Jamaica Plain),	216 92	
do., to Woman's Board,	383 02—599 94	
Brighton church,	198 78	
do., to Woman's Board,	238 46—437 24	
South Evan. ch. (West Roxbury),	235 74	
do., to Woman's Board,	148 53—384 27	
Winthrop ch. (Charlestown),	258 39	
do., to Woman's Board,	123 84—382 23	
Phillips church (South Boston),	90 38	
do., to Woman's Board,	239 50—329 88	
Highland ch. (Roxbury),	184 00	
do., to Woman's Board,	67 00—251 00	
Village church (Dorchester),	82 49	
do., to Woman's Board,	164 00—246 49	
Pilgrim church (Dorchester),	157 52	
do., to Woman's Board,	68 63—226 15	
Boylston ch. (Jamaica Plain),	143 45	
do., to Woman's Board,	15 00—158 45	
Berkeley Temple,	15 00	
do., to Woman's Board,	141 00—156 00	
Hope chapel,	25 00	
do., to Woman's Board,	71 25—96 25	
1st church (Charlestown),	53 64	
do., to Woman's Board,	22 00—75 64	
Harvard ch. (Dorchester),	6 10	
do., to Woman's Board,	69 40—75 50	
Roslindale church,	30 64	
do., to Woman's Board,	37 89—68 53	
Trinity ch. (Neponset),	38 10	
do., to Woman's Board,	17 89—55 99	
Central church (Dorchester),	19 69	
do., to Woman's Board,	24 45—44 14	
Maverick ch. (East Boston), to Woman's Board,		31 35
Olivet ch., to Woman's Board,		4 00
Miscellaneous, to A. B. C. F. M.	3,395 21	
do., to Woman's Board,	418 40--3,813 61	
Specials to A. B. C. F. M.		733 50
Morning Star Mission to A. B. C. F. M.		1 00
Legacies to A. B. C. F. M.	23,030 00	
do., to Woman's Board,	4,380 00	27,410 00
School Fund,		157 37
		57,916 03

Boylston, Cong. ch.	19 00
Braintree, Cong. ch.	8 88
Bridgewater, Central Square Cong. ch.	31 62
Brookfield, Cong. ch.	4 40
Brookline, Harvard Cong. ch.	1,270 21
Cambridgeport, Prospect-st. Cong. ch., 188.15; Pilgrim, 22.08,	210 23
Campello, South Cong. ch.	74 97
Centreville, South Cong. ch.	12 50
Chatham, Cong. ch.	11 20
Clinton, Cong. ch.	45 75
Cohasset, 2d Cong. ch. (of which 10 for China),	84 88
Conway, Cong. ch.	25 00
Dover, Cong. ch.	3 00
Duxbury, Pilgrim Cong. ch.	5 00
Easthampton, Payson Cong. ch., to const. HORACE L. CLARK, H. M.	131 70
Easton, Cong. ch.	28 00

East Wareham, Two friends, 20 00
Enfield, Cong. ch. 60 25
Everett, "S. R. S." 3 00
Fall River, Friend, 10 00
Fitchburg, Rollstone Cong. ch., 21.73; Calvinist Cong. ch., Friend, 3.35, 25 08
Framingham, Plymouth Cong. ch. 87 00
Gardner, 1st Cong. ch. 56 61
Gilbertville, Cong. ch. 19 39
Gloucester, Trinity Cong. ch. 75 80
Goshen, Cong. ch. 1 65
Grafton, Cong. ch. 66 69
Granby, Cong. ch., Wm. Smith, 5 00
Great Barrington, 1st Cong. ch. 13 16
Greenfield, 2d Cong. ch. 31 67
Groton, Friend, 100 00
Hadley, 1st Cong. ch., 39.06; 2d Cong. ch., 4.67, 43 73
Hanover, 2d Cong. ch. 1 60
Hardwick, Lucy S. Perry, 5 00
Haverhill, Centre Cong. ch. 73 59
Hingham, Cong. ch. 25 00
Holden, Y. P. S. C. E., toward support Rev. Dwight Goddard, 5 00
Holliston, Cong. ch. 45 89
Holyoke, 2d Cong. ch. 43 51
Huntington, 2d Cong. ch. 27 83
Ipswich, 1st Cong. ch. 25 00
Lanesboro, Wm. Robinson, Cent-a-day, 3 65
Lenox, Cong. ch. 13 25
Lexington, Hancock Cong. ch. 94 93
Longmeadow, 1st ch. of Christ, 158 66
Lowell, Dana H. Spiller, 5 00
Ludlow, A grateful Christian, 10 00
Malden, 1st Cong. ch. 120 36
Manchester, Cong. ch. 45 68
Maynard, Grace F. Chamberlain, 2 00
Medway, Village Cong. ch. 20 00
Middleboro, 1st Cong. ch. 5 00
Middlefield, Cong. ch. 4 00
Middleton, Cong. ch. 8 66
Millbury, 1st Cong. ch., 35.22; 2d Cong. ch., 11.96; M. D. Garfield, 10, 57 18
Montague, 1st Cong. ch. 10 36
Needham, Cong. ch. 1 55
Newton, Eliot ch. 212 39
Newton Centre, 1st Cong. ch. 221 19
Northampton, Edwards ch., 8.66; Rev. H. L. Edwards, 10; R. Winchell, 2, 20 66
No. Attleboro, Oldtown Cong. ch. 1 75
Northbridge, 1st Cong. ch., to const. Mrs. SARAH T. GREENWOOD, H. M. 55 00
No. Brookfield, 1st Cong. ch. 21 32
No. Middleboro, Cong. ch. 35 98
No. Raynham, Cong. ch. 2 26
Oakham, Miss S. F. Fairbank, 5; Mrs. M. T. F. Rugg, 15, 20 00
Oxford, Rev. A. E. Bradstreet, 5 00
Palmer, 1st Cong. ch. 10 59
Phillipston, Cong. ch. 6 95
Pittsfield, 1st Cong. ch., to const. HARVEY W. PARTRIDGE and WILLIAM A. WHITTLESEY, H. M. 254 06
Quincy, Bethany Cong. ch. 77 50
Randolph, 1st Cong. ch. 70 38
Reading, Cong. ch. 15 00
Revere, Cong. ch. 75
Rockland, 1st Cong. ch. 75 00
Royalston, 1st Cong. ch. 9 00
Salem, South Cong. ch. 96 36
Saxonville, Edwards Cong. ch. 8 65
Shelburne Falls, Cong. ch. 34 00
So. Byfield, Cong. ch. 12 40
Somerville, Winter Hill, 5 00
Southboro, Friend, 5 00
So. Natick, John Eliot Cong. ch. 5 75
Southwick, Cong. ch. 7 00
Springfield, Memorial Cong. ch., 217.95; 1st ch. of Christ, Marvin Chapin, 200; Olivet Cong. ch., 40; Friend, 500, 957 95
Topsfield, Cong. ch. 26 50
Turner's Falls, Cong. ch. 21 75
Upton, 1st Cong. ch. 8 89
Waltham, Trin. Cong. ch. 25 00
Ward Hill, Church of Christ, 2 00
Webster, 1st Cong. ch. 39 04
Wellesley, Cong. ch., 172.39; Friend, 15, 187 39
Wellesley Hills, "M." 600 00
Wellfleet, 1st Cong. ch. 12 06
West Brookfield, Cong. ch. 20 78
West Medway, 2d Cong. ch. 2 00
West Newton, 2d Cong. ch. 62 30
Westport, Pacific Union Cong. ch. 14 00
West Stockbridge, Village Cong. ch. 25 00
Whitman, Friend, 5 00
Williamstown, 1st Cong. ch., 61.03; Church of Christ in the White Oaks (of which 75c. for India), 8.35, 69 38
Winchendon, North Cong. ch. 29 78
Winchester, 1st Cong. ch. 110 29
Windsor, Cong. ch. 8 00
Worcester, Old South Cong. ch., 240; Union Cong. ch. (of which 2.23 from Cent-a-day Band, and 150 toward support Rev. J. C. Perkins), 152.23; Central Cong. ch., 81.53; Frederick M. Barnard, 1.25, 475 01--8,638 56

Legacies.—Groveland, Mrs. Laura A. Atwood, by Aphia T. Spofford, Ex'x, 1,000 00
Lowell, Miss Lucinda R. Parker, 324 37
Wellesley Hills, Charles T. Wilder, by Herbert A. Wilder and Alfred S. Hall, Ex'rs, 10,000 00--11,324 37

19, 962 93

RHODE ISLAND.

Barrington, Cong. ch. 100 00
Central Falls, Cong. ch. 59 93
Chepachet, Cong. ch. 6 10
East Providence, Newman Cong. ch. 42 00
Pawtucket, Park Place Cong. ch. 25 00
Providence, Union Cong. ch., to const. Mrs. ARA HAWKINS, H. M., 100; Pilgrim Cong. ch., 75.38; Plymouth Cong. ch., 19; Mrs. Phebe W. Angell, 10; Rev. N. W. Williams, 9, 213 38—446 41

CONNECTICUT.

Barkhamsted, 1st Cong. ch. 6 82
Berlin, 2d Cong. ch. 9 00
Branford, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. John Howland, 10 00
Bridgeport, King's Highway Chapel, 6 30
Brooklyn, 1st Cong. ch. and Sab. sch., 28; Y. P. S. C. E. of do., toward support Rev. John Howland, 5, 33 00
Centerbrook and Ivoryton, Cong. ch. 52 02
Danielson, Westfield Cong. ch. 46 06
Deep River, Cong. ch. 28 16
East Haven, Cong. ch. 41 75
East Hartford, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. John Howland, 10; Friend, 50c. 10 50
Ellington, Cong. ch., 63.84; Mrs. Orpha P. Talcott, 30, 93 84
Goshen, Cong. ch. 72 23
Granby, 1st Cong. ch. 20 00
Greenfield Hill, Cong. ch., toward support Rev. W. P. Elwood, 13 00
Griswold, 1st Cong. ch. 4 00
Groton, Cong. ch. 43 50
Guilford, 1st Cong. ch. 40 00
Hadlyme, Cong. ch., 8.19; R. E. Hungerford, 10, 18 19
Hampton, Cong. ch. 5 00
Hartford, 1st Cong. ch. (of which 35.25 from Hawes Fund), 413.05; Park Cong. ch., 40.51; Wethersfield-ave. Cong. ch., 2, 455 56
Hebron, 1st Cong. ch. 29 75
Lebanon, Friend, 10 00
Litchfield, 1st Cong. ch. 73 65
Lyme, Grassy Hill Cong. ch., 3.70; Y. P. S. C. E. of do., 5, 8 70
Manchester, 2d Cong. ch. 104 90
Meriden, 1st. Cong. ch., 2.60; Center Cong. ch., 1.60, 4 20
Middletown, 1st Cong. ch. 16 11
Mystic, Cong. ch. 16 46

New Britain, South Cong. ch., to const. GEORGE W. ANDREW, H. M. 136 09
New Haven, Center Cong. ch., 540.74; Dwight-place do., 278.36; Plymouth Cong. ch., 84.72; Mrs. E. L. Heermance, 20; Thomas P. Carleton, 50c.; Mrs. Mary S. Carleton, 50c.; Alice B. Carleton, 50c. 925 32
Newington, Cong. ch. 104 31
New London, 1st ch. of Christ, 92 70
New Milford, 1st Cong. ch. 197 00
New Preston, Village Cong. ch. 25 00
New Preston Hill, Cong. ch. 5 00
Norfolk, Cong. ch. 212 60
No. Greenwich, Cong. ch. 12 00
Norwalk, 1st Cong. ch., to const. ARTHUR B. HILL, H. M. 101 75
Norwich, Park Cong. ch. 10 00
Plainville, Cong. ch. 61 14
Plymouth, Cong. ch. 6 00
Round Hill, Cong. ch. 5 50
Roxbury, Cong. ch. 20 02
Salisbury, Friend, 3 00
South Britain, Cong. ch. 18 06
So. Glastonbury, Cong. ch. and Sab. sch. 7 27
Somers, Cong. ch. 24 89
Somersville, Cong. ch. 17 32
Sound Beach, Pilgrim Cong. ch. 10 00
So. Manchester, Cong. ch. 103 67
Terryville, H. B. G. and B. E. C., for native preacher, Madura, 40; and for West Central Africa, 40; A. S. Gaylord, 3.50, 83 50
Tolland, Y. P. S. C. E., for "Forward Movement," 10 00
Torringford, Cong. ch., 3.50; Rev. A. H. Norris, 11.50, 15 00
Westbrook, Cong. ch. 24 63
West Hartford, 1st ch. of Christ, 38 23
West Haven, 1st Cong. ch. 17 15
Westchester, Cong. ch. 14 52
Westport, Saugatuck Cong. ch. 21 80
West Suffield, Cong. ch. 29 78
West Winsted, 2d Cong. ch. 85
West Woodstock, Ch. of the Good Shepherd, 5 00
Winchester, Cong. ch. 1 00
Windsor, 1st Cong. ch. 56 00
Winsted, 1st Cong. ch. 35 29--3,724 09

Legacies.—Bridgeport, Mrs. Mary B. Loomis, by William B. Hincks, Ex'r, 5,000 00
Ellington, Harriet H. Talcott, by John G. Talcott, Adm'r, 2,780 00--7,780 00

11,504 09

NEW YORK.

Aurora, Rev. Dean Walker, Wells College, 10 00
Berkshire, 1st Cong. ch. 50 00
Brooklyn, Church of the Pilgrims, 2,408.25; Central ch., 2,241.77; South Cong. ch., 97.66; Beecher Memorial ch., 8.80; Y. P. S. C. E. of Tompkins-ave. Cong. ch., toward support Rev. H. M. Allen, 150, 4,906 48
Buffalo, Niagara-sq. People's ch., 2.07; "One who loves the American Board," by Mrs. R. W. B., 5, 7 07
Canandaigua, 1st Cong. ch. 105 67
East Bloomfield, Cong. ch. 32 82
Eldred, Cong. ch. 1 21
Flushing, Cong. ch. 4 10
Franklin, Cong. ch. 30 00
Hamilton, Cong. ch. 20 00
Jamesport, Cong. ch. 3 38
Madrid, 1st Cong. ch. 12 75
Mt. Vernon, Cong. ch. 4 00
Munnsville, Y. P. S. C. E., toward support Rev. W. H. Gulick, 5 00
New York, Broadway Tabernacle, 1,454.35; Manhattan Cong. ch., to const., with other dona., Rev. S. BOURNE, BRADFORD K. WILEY, DYER B. HOLMES, Mrs. LAURA W. NILSEN, and HINSON C. DE M. PERRY, H. M., 331.35; Charlotte S. B., 15, 1,800 70
Norwich, Cong. ch. 32 65
Ogdensburg, Henry E. Sawyer. 10 00
Owego, 1st Cong. ch. 15 00
Oxford, Cong. ch. 19 08
Port Leyden, Cong. ch. 6 69
Poughkeepsie, 1st Cong. ch. 73 00
Schenectady, Cong. ch. 10 00
Utica, Bethesda Welsh Cong. ch., 10; Y. P. S. C. E. of Plymouth Cong. ch., for student Pasumalai College, 9, 19 00
West Bloomfield, Thank-offering, 10 00--7,188 60

NEW JERSEY.

Asbury Park, Cong. ch. 18 10
East Orange, 1st Cong. ch. 78 39
Jersey City, 1st Cong. ch. 21 88
Newark, 1st Cong. ch. 19 74
Orange, Cong. ch. 158 89
Passaic, Cong. ch. 15 60
Plainfield, Cong. ch. 167 94--480 54

PENNSYLVANIA.

East Smithfield, Cong. ch., 10.50; do., Rev. C. H. Phelps, 5, 15 50
Erie, "Estate of M. W. T." 10 00
Kane, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. Mark Williams, 5 00
Philadelphia, Central Cong. ch., 20; Chas. M. Morton, toward support Rev. C. D. Usher, M.D., 100, 120 00
Wilkes-Barre, Puritan Cong. ch. 20 00--170 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 24 03

NORTH CAROLINA.

Kings Mountain, Cong. ch. 2 11
Whittier, Cong. ch. 2 50--4 61

TENNESSEE.

Deer Lodge, Cong. ch. 3 37
Memphis, Strangers' Cong ch. 5 30--8 67

INDIANA.

Michigan City, 1st Cong. ch. 15 00

MISSOURI.

Cameron, Mrs. Hiram Smith, for West Cent. Africa, 25, and for Mexico, 25, 50 00
Cole Camp, Cong. ch. 9 75
Lebanon, 1st Cong. ch. 39 10
St. Joseph, Tab. Cong. ch. 31 90
Sedalia, 1st Cong. ch. 22 13--152 88

OHIO.

Alexandria, Cong. ch. 3 40
Chatham, Cong. ch. 16 00
Chester Cross Roads Cong. ch. 6 00
Cleveland, Euclid-ave. Cong. ch., 37; 1st Cong. ch., 36.12; Hough-ave. Cong. ch., 32.73; Irving-st. Cong. ch., 21; Denison-ave. Cong. ch., 5, 131 85
Columbus, Cong. ch. 5 00
Fredericksburg, Cong. ch. 18 50
Freedom, Cong. ch. 8 00
Hudson, Cong. ch., to const., with other dona., Miss BELLA C. FENN, H. M. 9 00
Huntsburg, Cong. ch. 8 60
Jefferson, Cong. ch. 8 22
Kirtland, Cong. ch. and Y. P. S. C. E. 4 00
Lafayette, Cong. ch. 9 21
Marblehead, Cong. ch. 5 00
Marietta, 1st Cong. ch. 103 51
North Bloomfield, Cong. ch. 6 00
Oberlin, 2d Cong. ch. 50 48
Wakeman, Cong. ch. 9 59
Waseon, Cong. ch. 24 70
Wellington, Edward West 10 00--437 06

Legacies.—Tallmadge, Daniel Hine, by Geo. M. Wright, 100 00

537 06

ILLINOIS

Ashkum, Cong. ch.	5 61	
Austin, 1st Cong. ch.	6 00	
Chesterfield, Cong. ch., 7.91; W. L. Duckles, 10,	17 91	
Chicago, Kenwood Evan. ch., 320.44; Union Park Cong. ch., 169.71; New England Cong. ch., 39.80; 1st Cong. ch., 36.98; Plymouth Cong. ch., 20.15; South Cong. ch., 17; Ger. Christ Cong. ch., 3; Warren-ave. Cong. ch., 2; H. S. De Velde, 2,	611 08	
Chillicothe, Y. La. Class, for native preacher, Madura,	5 00	
Clifton, Cong. ch.	5 03	
Cobden, Union Cong. ch.	13 00	
Elgin, 1st Cong. ch.	36 11	
Granville, Cong. ch.	47 78	
Greenville, Cong. ch.	6 70	
Hampton, Cong. ch., 4.14: Henry Clark, 10,	14 14	
Hennepin, Cong. ch.	3 25	
Hinsdale, Cong. ch.	5 59	
La Grange, Cong. ch.	38 89	
La Salle, Cong. ch.	7 09	
Oak Park, 2d Cong. ch., 45; Forest-ave. 6,	51 00	
Odell, Cong. ch.	25 15	
Oneida, Cong. ch., Sab. sch., and Y. P. S. C. E.	25 66	
Ottawa, 1st Cong. ch.	61 16	
Payson, J. K. Scarborough,	300 00	
Peru, 1st Cong. ch.	8 00	
Plymouth, Cong. ch.	4 23	
Rockford, Miss A. Jean Powell,	5 20	
Roseville, Mr. and Mrs. L. C. Axtell,	330 00	
Summer Hill, Cong. ch.	1 50	1,635 08
Legacies.— Buda, J. F. Hyde by H. T. Lay, Trustee,		66 66
		1,701 74

MICHIGAN.

Allegan, 1st Cong. ch.	6 34	
Armada, Cong. ch.	17 12	
Cadillac, Cong. ch.	14 00	
Clarksville, Cong. ch.	2 00	
Clinton, Cong. ch.	6 28	
Detroit, 1st Cong. ch.	266 89	
Flint, 1st Cong. ch.	15 06	
Grand Rapids, Plymouth, Cong. ch.	5 70	
Harrison, Cong. ch., Miss F. M. Seaver, for India,	1 00	
Hart, 1st Cong. ch.	17 50	
Hudson, 1st Cong. ch.	17 24	
Kalamazoo, 1st Cong. ch.	1 58	
Lamont, Woman's Mis. Soc.	1 00	
Lansing, Pilgrim Cong. ch.	4 20	
Manistee, 1st Cong. ch.	32 39	
Muskegon, 1st Cong. ch.	22 11	
Napoleon, Cong. ch.	16 00	
Olivet, 1st Cong. ch.	50 00	
Port Huron, 1st Cong. ch.	36 55	
St. Clair, Cong. ch.	13 00	
South Boston, Cong. ch.	1 15	
Union City, Cong. ch.	13 45	
Wyandotte, Cong. ch.	8 35	
——, Friend,	90 00	658 91
Legacies.— Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r,		250 00
		908 91

WISCONSIN.

Beloit, Students Beloit College, toward support Rev. Ellsworth Huntington, 85; 1st Cong. ch., 17.43,	102 43	
Cashton, Cong. ch. (of which from Rev. L. B. Nobis, 10),	12 50	
Darlington, John Bray,	25 00	
Delavan, Cong. ch.	14 20	
De Pere, Rev. J. W. Savage,	5 00	
Fond du Lac, 1st Cong. ch.	29 00	
Fontana, Mary D. Reed,	10 00	
Hartford, Cong. ch.	45 00	
Lake Geneva, 1st Cong. ch.	10 83	
Menasha, Cong. ch.	30 00	
Milwaukee, Pilgrim Cong. ch., 18.09; Plymouth Cong. ch., 16.15; North Side Cong. ch., 3,	37 24	
Nekoosa, Cong. ch.	5 96	
Racine, 1st Cong. ch.	32 10	
Rosendale, 1st Cong. ch.	9 60	
Seymour, Samuel Knox,	1 00	
Steuben, Cong. ch.	2 77	
Sturgeon Bay, Hope Cong. ch.	26 00	
Tomah, Cong. ch.	4 85	
Union Grove, Cong. ch.	23 16	
Wauwatosa, 1st Cong. ch.	15 00	441 64

IOWA.

Alton, 1st Cong. ch.	7 52	
Blairstown, Friend,	50	
Castleville, Cong. ch.	2 50	
Cherokee, 1st Cong. ch.	33 80	
Dumont, Mrs. G. S. Brown,	1 50	
Dunlap, Cong. ch.	34 59	
Farragut, Cong. ch.	11 56	
Green Island, Cong. ch.	4 00	
Grinnell, Cong. ch.	21 00	
Humboldt, Cong. ch.	15 10	
Iowa City, 1st Cong. ch.	33 10	
Keokuk, Cong. ch.	44 00	
Lansing, Friend and Rev. A. Kern,	4 00	
Le Mars, 1st Cong. ch.	37 11	
Little Rock, Cong. ch., for Armenia,	1 00	
Magnolia, Mrs. Mary L. Hillis,	10 00	
Mason City, Cong. ch.	42 77	
Muscatine, Friend,	5 00	
Osage, Cong. ch.	59 75	
Polk City, Cong. ch.	5 70	
Postville, 1st Cong. ch.	21 75	
Stuart, Cong. ch.	13 06	
Waterloo, 1st Cong. ch., 33.80; Rev. M. K. Cross, 15,	48 80	458 11

MINNESOTA.

Barnesville, Cong. ch.	7 00	
Brainerd, 1st Cong. ch.	1 00	
Dexter, Cong. ch.	1 25	
Elgin, Mrs. J. A. Sawyer,	1 00	
Faribault, Cong. ch.	14 00	
Lamberton, Cong. ch.	1 00	
Marshall, Cong. ch.	4 27	
Mankato, Cong. ch.	2 00	
Minneapolis, Pilgrim Cong. ch.	134 37	
New Ulm, Cong. ch.	13 77	
Northfield, 1st Cong. ch., 39.08; Students and Faculty Carleton College, for salary Rev. H. K. Wingate, 116,	155 08	
Racine, Orson R. Steffens,	10 00	
St. Paul, Cyril Cong. ch.	5 00	
Winona, 1st Cong. ch.	46 45	396 19

KANSAS.

Emporia, 1st Cong. ch., 42.95; 2d Cong. ch., 2,	44 95	
Hebron, Ref. Presb. ch., Ladies' Mis. Soc.	1 00	
Lawrence, Pilgrim Cong. ch.	3 00	
Leavenworth, 1st Cong. ch.	28 00	
Manhattan, John L. Soupene,	2 00	
Ottawa, 1st Cong. ch.	21 21	
Partridge, 1st Cong. ch.	10 13	
Seneca, 1st Cong. ch.	19 00	
Topeka, Central Cong. ch.	16 20	
Western Park, Cong. ch.	2 00	147 49
Legacies.— Manhattan, Mrs. Martha D. Hames, by Mrs. E. H. Bowen, Ex'r,		17 29
		164 78

NEBRASKA.

Addison, John Hogbin,	30 25	
Albion, Cong. ch.	11 68	
Aten, Cong. ch.	2 00	
Camp Creek, Cong. ch.	5 88	
Dodge, Cong. ch.	5 00	
Fairmont, 1st Cong. ch.	50 00	
Harvard, Cong. ch.	4 61	
Kramer, Ger. Cong. ch.	6 20	
Lincoln, Plymouth Cong. ch.	8 98	
Virginia, Friend,	100 00	
Weeping Water, Cong. ch.	6 29	
——, Friends,	10 00	240 89

CALIFORNIA.

Alameda, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Madura,	45 00	
Campbell, Cong. ch.	27 00	
East Los Angeles, Cong. ch.	12 25	
Lodi, Cong. ch.	12 75	
Los Angeles, 1st Cong. ch.	104 47	
Mission San José, Cong. ch.	1 15	
Oakland, Plymouth Cong. ch.	2 35	
Redlands, Lugonia Cong. ch.	46 90	
San Diego, S. P. Jones,	40 00	
Sunol Glen, Cong. ch.	11 00	
Tehama, Rev. L. M. Foster,	40 00—342 87	

OREGON.

Ashland, Cong. ch.	4 00	
Corvallis, Friend,	1 00	
Forest Grove, Cong. ch.	11 75	
Gaston, 1st Cong. ch.	10 23	
Greenville, Mrs. Jennie Moore,	1 02	
Hillside, Cong. ch.	4 29	
Portland, 1st Cong. ch., 35.05; Ebenezer Cong. ch., Conrad Repp, 5, and Peter Yost, 1.50,	41 55—73 84	

COLORADO.

Denver, Overland Mission,	1 95	
Montrose, Cong. ch.	7 75	
Pueblo, 1st Cong. ch.	10 00	
Rico, Cong. ch.	5 00	
Silverton, Cong. ch.	7 85—32 55	

NORTH DAKOTA.

Friedensfeld, Cong. ch.	5 00	
Kulm, Gnadenfeld Cong. ch., 12; St. John's Cong. ch., 2,	14 00	
Mayville, Cong. ch.	11 00—30 00	

SOUTH DAKOTA.

Beresford, Cong. ch.	7 00	
Canova, Cong. ch.	5 00	
Dover, Cong. ch.	5 00	
Eureka, Rev. Henry Hetzler,	5 00	
Friedens, Ger. Cong. ch.	2 50	
Israels, Ger. Cong. ch.	23 50	
Johannes, Ger. Cong. ch.	6 00	
Meckling, Cong. ch.	1 50	
Peters, Ger. Cong. ch.	8 00	
Pioneer, Cong. ch.	2 00	
Vermillion, Ger. Cong. ch.	31 52	
Yankton, 1st Cong. ch.	47 00—144 02	

WASHINGTON.

Deer Park, Y. P. S. C. E., toward salary Rev. H. D. Goodenough,	5 00	
Ritzville, 1st Ger. Cong. ch., 36; Zion Ger. Cong. ch., 30,	66 00	
Seattle, Taylor Cong. ch.	2 70	
Walla Walla, 1st Cong. ch.	88 20—161 90	

MONTANA.

Butte, Mr. and Mrs. Herbert E. Jones,		5 00

IDAHO.

Boise City, Cong. ch.	7 40	
Challis, Cong. ch. (of which 2 for Armenia and 50c. for India),	2 50—9 90	

UTAH.

Salt Lake City, 1st Cong. ch.		39 00

OKLAHOMA.

Okarche, Cong. ch.		5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands. — Honolulu, Friends for native preachers in India,	15 00	
Turkey.—Prishtina, Servian Friends, for work in China,	2 90—17 90	

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Colorado. — Fruita, Y. P. S. C. E.	2 00
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	645 81

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486 13

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IOWA. — Des Moines, Y. P. S. C. E. of Plymouth Cong. ch., for White Fund, 12; Dubuque, Y. P. S. C. E. of 1st Cong. ch., for do., 10; Union Y. P. S. C. E., for White Fund, 5; Victor, do., for do., 5.25, 32 25
NEBRASKA. — Albion, Y. P. S. C. E., for Bates Fund, 2.48; Fairmont, do., for do., 4.39; Omaha, do., for do., 50c.; Plymouth, do., for do., 21; Sutton, do., for do., 1.75, 30 12
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429 91

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3,081 16

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	2,602 36
Donations received in December,	48,319 79
Legacies received in December,	20,200 86
	68,520 65

Total from September 1 to December 31, 1897: Donations, $135,513.08; Legacies, $61,384.54=$196,897.62.

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NEW YORK. — Miss G.	50 00	
	541 35	
Previously acknowledged,	74,830 58	
	75,371 93	

J. W. DAVIS, *Treasurer.*

Sears Building, Boston,
January 4, 1898.

For Young People.

MONGOLIA.

BY REV. JAMES H. ROBERTS, OF KALGAN, NORTH CHINA.

Mongolia is the central part of Chinese Tartary, north of China Proper, and of the same size. On the north is Siberia, on the east Manchuria, and on the west Chinese Turkestan, also called Ili. Mongolia has no seacoast and scarcely any navigable rivers. With its sparse population and small amount of commerce, it has not attracted the attention of the civilized world. In recent geological ages Mongolia and Ili were an inland sea. Through the midst of them, from east to west, stretches the desert of Gobi. Its centra part is a long belt of sand,

MONGOL TENTS AT BAHA HUNCGUR, THIRTY-EIGHT MILES NORTH OF KALGAN.

150 to 200 miles wide, and on each side of this is a belt of rocks and gravel, with very little vegetation. Beyond these, on the north and south, are the grassy prairies where the Mongols pasture their flocks and herds.

In the northern and southeastern parts there are large forests, but in other places a tree would be a rare sight. In the north the people move their tents in summer to any place where there is good grass for their sheep and cattle; and in winter they move back to the forest, which shelters them from the wind. Wolves, bears, and deer also find shelter there at the same time. In the southern part the Mongols have learned from the Chinese to build little houses of turf or adobe, and their homes are more permanent. Yet the Chinese farmers are encroaching on the grass lands, ploughing up the prairie and driving back the less civilized Mongols; so that whole villages of Mongol tents and houses disappear.

The Mongols are dark-complexioned, and their faces are wrinkled, for the climate is dry and cloudless, the sunlight is glaring, and their caps and hoods do not shade their eyes. The men do their work on horseback, and any work that cannot be done in that way must be done by the women. The chief articles of food are meat, milk, cheese, and butter, beside flour and grain bought from the Chinese. There is no fear of starving, as there is among the Chinese, for if the people are hungry they kill another sheep. If a person owns two cows, their milk will be enough to feed his family. Even a poor man will have two horses, one to rest and graze, while he rides the other.

The men wear long gowns, made of sheepskins sewed together, with the wool on them. In midsummer they wear thinner clothing, but there is little warm

MONGOL TEMPLE AT TOU TAI, THIRTY MILES NORTH OF KALGAN.

weather in Mongolia, because of the elevation above the sea. Americans traveling in the southern part need to wear winter flannels and overcoats in the summer; while an ulster overcoat is not warm enough in the northern part in any month that is colder than May. The weather there is not as warm as that of southern Siberia.

The people are fond of all kinds of animals. If a calf is born, it is taken into the tent to keep it warm. Swallows fly in at the sky-window and build their nests and rear their young among the rafters. This a sign of good luck. Only wolves are hated. The men chase them on horseback, catch them with a pole and cord, and skin them alive. They think it would be a sin to kill even a wolf, and that there is a devil inside the wolf which would be let loose if he were killed.

The Mongolian language, unlike the Chinese, is easy to learn, but there are few books to help the learner.

Early in the thirteenth century the Mongols went forth to conquer. They subdued the larger part of Asia, and ravaged the eastern portion of Europe. The pope and other potentates of Christendom were afraid for their safety. Kublai, the first Mongol emperor of China, made Peking his capital in 1264. One event of his illustrious reign was the visit of Marco Polo; another was the enlargement and deepening of the Grand Canal; and still another was the sending of an expedition of 100,000 men to conquer Japan. None of these soldiers ever returned. The later Mongol emperors were weak. They ruled the Chinese for their own profit, disregarding Confucian rules and placing no value upon literary merit. The Mongols had quartered one of their soldiers on each ten Chinese families; this was their method of garrisoning the land. The Chinese at last agreed upon a set time, and in one night killed the soldiers. So the Mongols lost their power and were driven out of China. They gave their attention more earnestly to religion, and accepted the Buddhism of Tibet. As it teaches that no one should take life, it restrained to some extent the savagery of the people, but there was in it no salvation, no power of progress, no spiritual life.

The Mongols are still a rude and barbarous people. By encouraging celibacy their religion has produced vice, for their priests are most licentious. Gilmour says: "The great lama religious centres are the great centres of sin. . . . The temples are gilded cages of unclean birds; the whole system is an utter abomination." It has taught the people to pray by machines, and to try to buy salvation by going on pilgrimages, and by saying the name of Buddha many thousand times each day! In the temple shown in the picture opposite there are over a thousand idols, and twenty lazy, dirty priests can be seen there almost any day, saying their prayers six hours a day, so as to earn their food and bring good luck to the neighborhood. The picture on the next page shows on the right side a brick altar in which prayers or other printed paper can be burned, and on the left side is seen a little house containing a prayer wheel, six feet high and two feet wide, full to the brim of written papers in the Tibetan language. To turn this wheel to the right, as the hands of a watch turn, is the work of merit; to turn it in the opposite direction would *unsay* all the prayers. The people all know that they are sinners, but believe that the prayers of the priests will save them. The priests will not kill a sheep, but will eat its meat. They form a hierarchy which will persecute any who become Christians. The Mongols are extremely superstitious and bigoted, and think their religion the only true one in the world.

How many Mongols are there? Two or three millions in Mongolia, and more in Siberia, Turkestan, and the eastern part of Russia. The preciousness of souls does not depend on their numbers. These people are lost sheep that belong to our Shepherd. What has been done for them? The whole Bible was translated into their language by Stallybrass and Swan, English missionaries who exiled themselves in Eastern Siberia from 1817 to 1841, when they were driven out by the Russian government. The most noted missionary to the Mongols was James Gilmour, a Scotchman, whose book, "Among the Mongols," all ought to read. He was a heroic worker, who held on to his task amid dangers, loneliness,

and little apparent success, for twenty-one long years, and so reached the hearts of his barbarous parishioners that they called him "Our Gilmour."

Of the American Board missionaries, Messrs. J. T. Gulick, W. P. Sprague, and myself have tried to shepherd the Mongols. In 1884 a Mongol was received into our church at Kalgan. My first tour in Mongolia was made in 1880, and since that time I have visited the Mongolian plateau nearly every summer. In 1893 the Scandinavian missionaries went to Mongolia, under the impulse of the cablegram sent to Sweden from Japan: "Make Jesus King!" Now there are in Urga, 700 miles northwest of Kalgan, Mr. Nästegard and Mr. Stokke, Norwegian Lutherans; in Uliassutai, 540 miles west of Urga, Mr. Stenberg and Mr.

HOUSE OF THE PRAYER WHEEL, BORACHAI TEMPLE, MONGOLIA.

Suber, Swedish missionaries of the Scandinavian Alliance Mission; and in Kalgan, Mr. and Mrs. Larson, of the International Missionary Alliance. There are probably five or six Christian Mongols, of whom three have been baptized; two of them have died, one of whom, it is thought, was poisoned, — a martyr for his faith. A catechism, a few hymns, and several sheet tracts are in use. The work has peculiar difficulties, but Mongolia has no torrid heat nor interminable jungles, no such fierce wild beasts nor terrible fevers, as are to be met with in some lands. There still remains, west of Uliassutai, *a region 1,000 miles long that has no missionary.* Central Asia, as well as Central Africa, *must* receive the gospel of Christ. Who will pray and work for Mongolia?

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